THE SOCIAL FUNCTION OF THE CHURCH

C.O.P.E.C. COMMISSION REPORT

VOL. XI.

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THE SOCIAL FUNCTION OF THE CHURCH

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Questions for Discussion on the C.O.P.E.C. Commission Report.

1. *Christianity and Conduct* (for five or seven meetings).

Sections I and II.

(*a*) How far is it true that Christianity puts the love of God before the love of man, and the service of man before the service of God?

(*b*) If Christian faith must lead to love, and this love to conduct—

Is each Christian called to love everybody? or everyone he meets? or everyone he influences?

What will this include?

(*c*) Perhaps the whole body of Christians, using all their powers of concerted action, could succeed in loving all their neighbours as themselves.

Are such things as charity organisations, provision of parks, public libraries and arbitration in trade disputes, municipal government, and political agitation for the removal of destitution and unemployment, parts, and necessary parts, of loving your neighbour?

(*d*) If you loved your neighbour as yourself, would you want him to have and enjoy everything you have to enjoy?

2. *Preaching and Politics* (for one or two meetings).
Sections III, IV, VII, and X.

(*a*) What special difficulties are there in finding the Christian way to think and act in economic or political issues (as compared, for example, with questions of private conduct)?

(*b*) Are these difficulties insuperable, or to what extent can they be overcome by more careful study or by more conference among Christians?

(*c*) Is it desirable to make Christian teachers and preachers more competent to give guidance in such matters, and if they were more competent how should it affect

(i) their preaching and teaching; and

(ii) their pastoral functions?

(*d*) Do you think it desirable to keep all mention of social questions out of Christian worship? If not, are there any particular kinds of issue which must be relegated to other times and places, or any particular ways of treating them which should be avoided.

(*e*) Are all the subjects named on pp. 66 and 67 suitable for Christian preachers? Consider them one by one.

(*f*) How far do you agree with paragraphs 3 and 10 of Section XII of this Report?

3. *On Learning to be a Christian* (for 1 or 2 meetings).
(Sections V and VI.

(*a*) Do you think people learn enough in school about the industrial, municipal or political organisations of modern society to be able to use and improve it as Christian people should?

(*b*) If not, how would you have the Churches help their members to make good this defect in their education? Work out a detailed educational policy for members of your own Christian congregation, showing how much you think boys and girls should be taught on these subjects on or before taking up the responsibilities of Church membership; how much they should be expected to study Christian social principles and train for social service in early manhood or womanhood; how much they should continue to discuss the application of the principles to practical problems of social conduct in their adult life.

(*c*) How far do you agree with the practical recommendations of paragraph 6 (see pp. 104–6) of Section XII of the Report?

(*d*) Are there people and societies at work in your congregation sufficient to carry out this policy? If not, prepare a report to the authorities of your local Church saying what additional help you think they need to provide or procure.

4. *On Christian Service.* Sections VIII and XI.

(*a*) What forms of Christian service should always be run on Church premises, or at least under Church auspices, and what form of service should be run on broadly civic lines?

(*b*) If there are some forms of service difficult to divide into these two classes, discuss each case and consider under what circumstances it belongs rather to the one than to the other.

(*c*) Are the social needs of your neighbourhood adequately met by the different agencies already existing? If not, can you find out from local witnesses engaged in public work what gaps exist?

(*d*) Are suitable forms of service for the young folk in your congregation being brought to their attention, so that they are being trained in social sympathy and public spirit? If not, can you find out what forms of service are and might be made to appeal to them and to develop their Christian character?

(*e*) Do you agree with paragraph 11 of Section XII of the Report?

5. *On Christian Co-operation.* Section IX.

(*a*) What amount of co-operation would be needed between the churches of your neighbourhood to enable them to train:

(i) their young people,
(ii) their teachers and office-bearers,

in the way you have decided to be necessary?

(*b*) What amount of co-operation would be necessary to give security to the work of social service in your district and make it adequate to the need?

(*c*) Do you think it important to bring about co-operation? State a case for it.

(*d*) What form might it take? Draw up a constitution for a united Christian Council and a programme of activities for it to undertake.

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THE SOCIAL FUNCTION OF THE CHURCH

Being the Report presented to the Conference on Christian Politics, Economics and Citizenship at Birmingham, April 5–12, 1924

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BASIS

The basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law " that whoso loseth his life, findeth it "—which, if accepted, not only condemn much in the present organisation of society, but show the way of regeneration. Christianity has proved itself to possess also a motive power for the transformation of the individual, without which no change of policy or method can succeed. In the light of its principles the constitution of society, the conduct of industry, the upbringing of children, national and international politics, the personal relations of men and women, in fact all human relationships, must be tested. It is hoped that through this Conference the Church may win a fuller understanding of its Gospel, and hearing a clear call to practical action may find courage to obey.

GENERAL PREFACE

The present volume forms one of the series of Reports drawn up for submission to the Conference on Christian Politics, Economics and Citizenship, held in Birmingham in April 1924.

In recent years Christians of all denominations have recognised with increasing conviction that the commission to "go and teach all nations" involved a double task. Alongside of the work of individual conversion and simultaneously with it an effort must be made to Christianise the corporate life of mankind in all its activities. Recent developments since the industrial revolution, the vast increase of population, the growth of cities, the creation of mass production, the specialisation of effort, and the consequent interdependence of individuals upon each other, have given new significance to the truth that we are members one of another. The existence of a system and of methods unsatisfying, if not antagonistic to Christian life, constitutes a challenge to the Church. The work of a number of pioneers during the past century has prepared the way for the attempt to examine and test our social life in the light of the principles revealed in Jesus Christ, and to visualise the requirements of a Christian civilisation. Hitherto such attempts have generally been confined to one or two aspects of citizenship; and, great as has been

their value, they have plainly shown the defects of sectional study. We cannot Christianise life in compartments: to reform industry involves the reform of education, of the home life, of politics and of international affairs. What is needed is not a number of isolated and often inconsistent plans appropriate only to a single department of human activity, but an ideal of corporate life constructed on consistent principles and capable of being applied to and fulfilled in every sphere.

The present series of Reports is a first step in this direction. Each has been drawn up by a Commission representative of the various denominations of British Christians, and containing not only thinkers and students, but men and women of large and differing practical experience. Our endeavour has been both to secure the characteristic contributions of each Christian communion so as to gain a vision of the Kingdom of God worthy of our common faith, and also to study the application of the gospel to actual existing conditions—to keep our principles broad and clear and to avoid the danger of Utopianism. We should be the last to claim any large or general measure of success. The task is full of difficulty: often the difficulties have seemed insurmountable.

But as it has proceeded we have discovered an unexpected agreement, and a sense of fellowship so strong as to make fundamental divergences, where they appeared, matters not for dispute but for frank and sympathetic discussion. Our Reports will not be in any sense a final solution of the problems with which they are concerned. They represent, we

believe, an honest effort to see our corporate life steadily and whole from the standpoint of Christianity; and as such may help to bring to many a clearer and more consistent understanding of that Kingdom for which the Church longs and labours and prays.

However inadequate our Reports may appear—and in view of the magnitude of the issues under discussion and the infinite grandeur of the Christian gospel inadequacy is inevitable—we cannot be too thankful for the experience of united inquiry and study and fellowship of which they are the fruit.

It should be understood that these Reports are printed as the Reports of the Commissions only, and any resolutions adopted by the Conference on the basis of these Reports will be found in *The Proceedings of C.O.P.E.C.*, which also contains a General Index to the series of Reports.

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The Members of the Commission wish to record their indebtedness to all those Copec Study Circles who sent in their replies to the questionnaire and also to the many individuals from whom much valuable information was gained.

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INTRODUCTORY

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SECTION I

INTRODUCTORY

FIVE years ago a report on "Christianity and Industrial Problems" expressed a desire that "a call as of a trumpet should go forth to the Church to reconsider the moral and social meaning and bearings of its faith, and having estimated afresh their importance in the full presentation of the Christian message to the world, to be prepared to make the sacrifices involved in acting frankly and fully upon the principle of brotherhood and of the equal value of every single human life." [1]

We believe that this Conference is an attempt on the part of organised Christendom in Great Britain to sound that call and to secure an effective response to it. Other Commissions have made careful and close inquiry into the "moral and social meaning and bearings of the Christian faith." The business of this Commission is to consider how, by its life, its worship, and its teaching, the Church can help to interpret and translate into reality the social principles which are here found to be contained in the Gospel of Christ.

We fully recognise that some who do not care to claim membership in the Church, and some also

[1] *Christianity and Industrial Problems*, being the Report of the Archbishops' Fifth Committee of Inquiry (p. 10), S.P.C.K. 1*s.* 6*d.*

who would not call themselves Christians, have given and are giving valuable service in the promotion of a better social order; but we are sure that a special responsibility rests on the Church itself. Nor is this assurance shaken by the arguments of that considerable number of earnest people who doubt the capacity of the Church to perform such a service, and are indeed inclined to question whether there is any need for a Church at all. It is hardly within the scope of this report to discuss the question whether Christ intended to found a Church, and whether the Church of to-day is capable—in spite of the divided state of Christendom—of giving an adequate witness and of offering effective service. It is perhaps enough to point out that the very existence of this Conference proves that at least a large portion of organised Christendom is determined to make a strong and resolute new departure with regard to the social application of the Gospel; and its labours are a standing evidence that in the region of moral and social questions Christians of all denominations are ready to act together, as if they were one body, in visible fellowship.

We passionately desire, we of all men pray and work for, a real reunion—in one visible fellowship—of all Christian people throughout the world. But even at this present time there is a far greater measure of agreement among us than ever we have made manifest, and nowhere is this more noteworthy than in relation to the social duty of the Church. Doubtless there are important questions of Church doctrine and Church polity concerning which members even of this Commission hold divergent

views. But all could heartily join in the declaration, "We believe that God wills fellowship. By God's own act this Fellowship was made in and through Jesus Christ, and its life is in His Spirit." [1] Almost without exception they would add, "We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward and visible and united society, holding one faith, having its own recognised officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God." [2]

1. The Church's Function regarding the Kingdom of God

In this Report we are not concerned with every aspect of the Church's work and ministry, but only with its function of transforming the social life of mankind. From this point of view we think of the Church as the Body which continues in the world the life and ministry of Jesus Christ, the Society which is charged to manifest the Spirit of Christ and to express His mind under the successive conditions of life which history presents. Its purpose is to "seek first the Kingdom of God and His righteousness." To quote the noble words in which Pope Pius XI interpreted the Kingdom of Christ, "Jesus Christ reigns in the minds of individuals through His teachings; He reigns in the heart through charity; He reigns in the whole life of man through obedience to His law and imitation of His example." We cannot make Him King. He is

[1] *The Report of the Lambeth Conference*, 1920. [2] *Ibid.*

King; He reigns, but His rule as yet is not everywhere accepted; the social function of the Church is to co-operate with Him in establishing His Kingdom over all human relationships and every department of human life.

Not only, therefore, must it speak in broad terms of God's Fatherly love and man's need of repentance and faith, and declare His Kingdom "at hand" in every generation; it must say what things help or hinder the coming of the Kingdom in its own generation, and what things do not. Its first work must always be one of encouragement for those who are seeking the Kingdom; but it must also be ready to pronounce judgment on the things said and done in opposition to the Kingdom by the publicists of its age. As Jesus had His word for Herod and Pilate, for the Scribes and the Pharisees and the Sadducees, so ought the Church. But the influence which it wields when it passes judgment on the moral issues of its day must largely depend upon its success in first embodying the Christian spirit in the lives of its own members.

To a world divided against itself and at variance with God, Christ came preaching a gospel of reconciliation. He declared men brothers by virtue of their relation to a common Father. He indicated every act of human selfishness as treason against the God of love. He declared God's goodness as sufficient to bring peace to the earth if men would but trust it. He appealed to a conscience in man which would not let him have peace within whilst he loved strife without; and to a law which would not let him have peace without whilst he loved

strife within. He called His followers to the furtherance of a society in which men would always do their work and take their play in the spirit of faith and love. Indeed this was to be their dominant earthly aim. For example, the aim of the Christian man in business is not mere production, or even the production of good articles, but production on terms which elicit the good-will of everyone concerned. The aim of the Christian in politics is not merely the maintaining of public order, but the advancement of that mutual understanding and co-operation which are the only sure bases of order and progress.

With this belief as to the nature and purpose of the Church, we approach our task with penitence and faith. Penitence for past failures is the first necessity, provided that each member of the Church makes that penitence his own. We hesitate to speak of " corporate penitence," for that ambiguous phrase often conceals the readiness to blame anyone and everyone except ourselves. Nor do we think it right to talk of the " failure of the Church," for the Church, truly regarded, is the Body of Christ, informed and inspired by His Spirit, and the Spirit of Christ does not fail. We members of the Church have indeed failed. Yet we believe that the study of history is impressive not so much in its record of human failures as in its revelation of Divine achievement, its evidence of the moral inspiration and power which the Holy Spirit has bestowed upon men; and this not only upon prophets, saints and heroes in every period of the Church's life, but also upon a countless multitude of faithful men and

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women of whom history contains no individual record. Doubtless we have much to learn from our own human failures; we have even more to learn from the Divine success.

But if we have need to look back with thankfulness and penitence, we have an equal need to look forward with determination and faith. For, as we shall yet see, this Report is an attempt to show how by the exercise of all its functions—by resolutely pressing in through every door of thought and work which the Spirit of Christ, in answer to our prayerful seeking, may open to us—the Church can effectively co-operate with God for the establishment of His Kingdom. Who is sufficient for these things? There are mountains of difficulty to be removed. Only by faith, by our self-surrender to the God of love and power, can the mountains be cast down and the road of God's Kingdom be made clear.

2. The Difficulties to be Faced

Even in this beginning of the Report it may be well to indicate some of the difficulties. It is hard to exaggerate the trouble, the anxiety and distress, of this present time. We are reaping the aftermath of war. The nations of Europe are indeed exhausted by the long conflict, but the spirit of war is not cast out. Still there are hatreds and jealousies born of a perverted nationalism, still there are the miserable suspicions and antagonisms of class dissension, still there is a fatal reluctance to accept the lesson which we ought to have learnt from the war, that a stable civilisation can never be built on organised

self-interest with God left out of the reckoning. More dangerous perhaps than the spirit of unrest is the depression and despondency to which many Christian people are tempted to succumb. "There be many that say, Who will show us any good?" Here is a clear challenge to the Church, on the one hand to reaffirm the Gospel of Christ as against the delusions of a "gospel of self-interest," on the other hand to rekindle the courage and hope of the nations by proclaiming the regenerating power of Christ. It is an old message, but it must be declared, it must be lived out, with a new intensity of conviction, a new reality of prayer and witness, and a new breadth of application.

And while this extraordinary period in the world's history has difficulties which are all its own, Christians are now feeling with special urgency the trials inevitable to a society which is in the world but not of the world. The "world" as represented by our British civilisation, is not devoid of the Christian leaven, but that leaven has not raised the whole mass; and in many departments of life and action we find ourselves bound together in social systems which are not actuated by Christian motives. In relation to such systems the Church has a twofold function to perform. First, and chiefly, it is called on to uphold Christian ideals and to do everything in its power to hasten their realisation; secondly, it is bound to give guidance as to right conduct under our present imperfect conditions. This latter portion of Christian duty cannot be overlooked. For it may be a grievous mistake to behave as though we were living in a world where Christian ideals

already reigned supreme. When, through the present imperfect condition of society, ideally perfect conduct is not possible for us, we may be obliged to choose the better of two unsatisfactory courses; such a choice is not to be condemned as "compromise," if it is an honest attempt to follow the present will of God in a world which is out of joint through disobedience to His law. In business, or as members of a State, we are constrained by conventions and laws of association founded on principles that are less than Christian, and we cannot always break away from these without unjustifiably dislocating the affairs of our associates. It may at times be our duty to do this; and certainly if we acquiesce without effort in conditions which cause us to be confronted with such sorry alternatives we are guilty of compromise.

For it is, as we said, the supreme duty of the Church to uphold the Christian ideals and to work for their realisation, with the certainty that the conventions and customs of society may be changed by the persistent pressure of Christian influences. For society is plastic and it is the Church's very function to act upon it as leaven, until the whole lump be leavened. Each generation presents its peculiar opportunity for Christian effort to enlarge the spheres of life in which men act towards each other in the spirit of good-will and understanding, rather than from mere constraint. The Church should stimulate its members to seize these opportunities, and should thus sustain them when the task is difficult. Difficult it must often be, for the present order of the world is so far based upon motives of

greed, or pride or other forms of selfishness, that the Christian must expect at times to have to stand out against these non-Christian elements in the social order, and even sometimes to risk everything upon his refusal to compromise the ideal for which he lives. A man's membership in the Church should mean amongst other things that he constantly realises himself one of a society whose object is to help him, as he should aim to help others, to lay out his life most effectively for the transformation of society.

Here we are confronted with another difficulty. We are speaking as if the Church were of one mind in its ideal for the transformation of society. But we desire to face realities and we must not claim a unanimity which does not exist. Among Christians themselves there is an immense variety of opinion. We are not thinking of those who are unwilling to relinquish the attempt to serve both God and Mammon, but of men and women, who while most acutely conscious that their conduct lags pitifully behind their aspirations, are honestly seeking after righteousness and truth. Even amongst earnest Christian people there are still some who cling to a religion which begins and ends with the individual; yet few of them would be prepared to deny that individual conversion implies acceptance of Christ as King, and that His sovereignty must be acknowledged in politics and industry, as well as in the more intimate circle of the home. The difficulty is that even among those whose intention is, not to fit the Gospel into their economic theories, but to square their economics with the Gospel,

there is an almost endless diversity of opinion; and we find that advocates of some particular socialist theory, and opponents of any serious change, are equally ready to claim the monopoly of Christian principles. We believe that there is room within the Church for people of varied outlook; yet it ought to be possible for the Christian society to advance somewhat further than the reiteration of vague generalities. The whole purpose of this Conference is to come, with God's help, nearer to determining what are the social implications of the Gospel—what we are to do if we really accept God's sovereignty in the family, in education, in industry and commerce, in the nation and in the mutual relationships of the peoples of the world.

In the fulfilment of this immense task yet another difficulty has to be surmounted. It is the difficulty of combining loyalty to old and well-tried principles and methods, with that spirit of venture which is ready to make new departures in order to subdue the evils, and to satisfy the best aspirations, of the new age in which we live. Here, surely, the Church may learn a lesson from its Founder. Our Lord was loyal to the old tradition. He came not to destroy but to fulfil. The Church itself which He founded is a continuation of the ancient "people of God," purified, renewed and enlarged. On the other hand, He made all things new. The new wine of His teaching could not be contained in the old bottles of a narrow traditionalism, and His apostles, as they carried His Gospel into action, were truly described as "those who turned the world upside down."

It is for Christians to learn their Master's secret—

how to fulfil and not destroy. For there are truths and principles which are eternal, and it is folly to despise the inspiration and experience which are the Church's heritage from the past. The grace and power and vision which can enable the Church to re-express for its own time the fundamental meaning of its faith, cannot be created by each generation out of nothing; they must mainly be derived from the traditions of the past. But granted that the Church of the present time has in it the sap which flows up from the roots of the past, it has in each generation to bring forth fresh fruits after its kind, *i. e.* according to the Spirit of Christ. In each generation it has some new shoot to put forth, some new growth to achieve, some new form of flowering and fruiting, unlike anything in the past. Without such re-expression of itself in new forms, a living organism can only waste and perish. In the case of the Church, this re-expression of itself may be required in more directions than one. What we are concerned with is only its re-expression in terms of social action. In each succeeding age the Church must inspire its members to new forms of social conduct, and new social and political ideals freshly and distinctively embodying the Christian reaction to the challenge and opportunities of the social circumstances of the time.

3. The Church's Use of its Resources

The difficulties for individual discipleship are great indeed. They can only be met if the Church

will accept the primary duty of keeping its members true to Christ's ideal by all the aids an organised society can give. These aids are Christian worship, Christian teaching, and the opportunity for finding and renewing fellowship with God in Christ, and fellowship among ourselves. All these should be so ordered that they magnify the function of the Church to transform the world, and link that thought with the most intimate spiritual experiences which they foster. Hence the social hopes and purposes which are implicit in all Christian worship should be made explicit in Christian teaching and preaching. When this is forgotten, a less than Christian meaning steals into the worship of the Church, nor can we doubt that this is partly the case to-day. The difficulties are great, and we should not minimise them. But we are sure that more must be done than is now usually done in our public preaching to show how the Church is concerned with the progressive fulfilment of the Christian ideal in social life; how Christian men and women have sought from age to age to express the Christian spirit in social conduct and political reform; how far they have succeeded, and where their efforts still await success; the form the problem presents in our own generation and the tasks which are therefore set for each of us to-day.

But appropriate Christian fellowship is as necessary as explicit Christian teaching, and perhaps the change of method most needed in practice to enable the Church's members to do the work of Christ in the world, is a change in their relations with each other. They ought to be effectively associated with one another, not merely as fellow-worshippers, but

as fellow-disciples, fellow-learners of the way of Christ. And that calls in question the methods of most Churches, and the conceptions of Church membership entertained by most Christians. Whilst a minority of us may be associated interdenominationally for social study and service, we are not usually associated with our fellow-Christians in our own Christian congregations in any serious effort to understand and undertake Christ's work in the world we have to live in. But is this satisfactory? In an age when societies are formed for mutual counsel and support in almost every branch of human thought and action, should not one of the Church's essential functions be to associate its members along every possible line which would help them to face the difficulties of living as Christians in their own special spheres and callings, and to follow Christ in situations where His Spirit is at odds with the spirit of the world? And when the Spirit of Christ constrains them to special forms of action in His service, should they not find support within the Christian fellowship in doing the will of Christ no less than in seeking it?

So far as the Church is able, by thought and prayer and consecrated individual experiment, to discover any fresh embodiment of the Christian ideal, this becomes part of the full Christian message. And for its day it may be quite an important part, since it illustrates the meaning of Christianity at one of the particular points about which the age is perplexed and interested. The spokesmen of the Church can reach the hearts of their contemporaries all the better if they can say, "This is the kind of thing in which

the Spirit of Christ delights to-day." "Blessed are those who do this or that." And though such specific applications to the social circumstances of the times may form a relatively small proportion of the whole body of Christian teaching at that time, if they are omitted from the message which the Church proclaims, the truth is thereby distorted, its efficacy frustrated for many hearers, and the witness of the Church for that age is thereby blunted and blurred.

Witness, worship, teaching, and work, and, above all, the embodiment of Christian love and righteousness in its members, and in its whole corporate life—these are the social functions of the Church. We shall deal with these functions separately. It may be well to close this introduction with the assurance that while we shall necessarily treat those functions of the Church mainly on their human side, we are not forgetful of the fact that the Divine presence and power are the Alpha and Omega of all progress, in society as well as in the individual person. The Church is nothing if it is not the school of prayer and the home of Divine grace, and many of us find in the Sacraments of the Gospel, not only the testimony that God allows no divorce between the material and the spiritual, and the assurance that where He gives us fellowship with Himself, He draws us into fellowship with our brethren in this world and in Paradise, but also an unfailing fountain of strength to enable us to do our duty as His fellow-workers in establishing His Kingdom of righteousness and love.

SECTION II

PREACHING AND TEACHING: THE TRUTH FOR SOCIAL LIFE

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The primary work of the Church is to witness to the Truth. Our mission is to consider how this witness may best be given in relation to those human duties which are the subject of this Conference. Doubtless the most effective witness is in life and character and action. The Church in all its members should *live* the truth. But there is need for those special functions which the Church has always exercised for setting forth the truth—preaching, teaching, personal direction and discipline. We must inquire how our present conception of those functions needs revision if the Church is to do its duty in declaring the truth for social life contained in the Gospel.

It is impossible to pursue this inquiry without first considering what is this truth which we are to preach and to teach. Other commissions have dealt with it from their special points of view. We propose, at the risk of some repetition, to attempt a very brief statement of the truth for social life contained in the Gospel—from the point of view of the Christian preacher and teacher.[1]

[1] The Report of the Commission on the Nature and Purpose of God contains a more comprehensive statement which should be read in conjunction with this.

Jesus Christ *is* the Truth, in all its fullness. The Christian preacher and teacher desires—

(1) To declare the truth about His Person, with all that it implies for Christian life.
(2) To set forth the principles which He taught.
(3) To examine the application of His principles in the present day.
(4) To proclaim Him as the Living Master and King, who offers to each generation His infinite resources of love and power.

It goes without saying that the "fullness of Christ" transcends those particular aspects of character and duty which form the subject of the present Conference. It includes all the Truth, the Beauty, and the Goodness which find their unity in God. The following paragraphs have the limited purpose of showing that those who set forth Jesus Christ must do full justice to the social aspects of His Gospel.

1. The Truth about the Person of Christ

The fundamental necessity for a right ordering of human society is that men should have true thoughts about God. We believe that God has chosen to reveal Himself to men—at least in such measure as the human mind is capable of knowing Him—in Jesus Christ. Before the coming of Christ, He spoke "in many parts and many fashions" to wise and pure-hearted souls in many nations, and with unique clearness to the prophets of Israel. But in the fullness of time He spoke through His Son. This

is not the occasion to expound—still less to argue about—the Christian belief that in the historical Person, whom we know as Jesus of Nazareth, God Himself was incarnate. Of the real humanity of Jesus there can be no question: the Christian Church (with which this Report is concerned) has no doubt about His real Godhead. It believes that God has indeed visited and redeemed His people. Therefore we accept the words of Jesus, "He that hath seen Me hath seen the Father." We find in Him the revelation of the Father. We learn from Him what the Love of God is like: it is a love which makes penetrating, even stern, demands on His children; it is a love which in its highest expression never uses force, for it calls for the free response of love to love. It is a love which hates unrighteousness and wrong, for it is strong, keen and purposeful; it is out not to get but to give, not to dominate but to serve; it is a love which is ready for the uttermost self-sacrifice, even for the Cross. But the Son of God became incarnate not only that we might know the Truth about the Love which is the essence of the Divine Nature, but that we might share in it; the Son of God became the Son of Man that we sons of men might become sons of God.

But the Christian teaching of the Person of Christ lays equal stress on His real humanity. In Him we see the true human nature. Moral evil is an intruder; lust, covetousness, pride, and all other forms of selfishness, are perversions, due to man's self-will, of feelings and faculties which in themselves are good. To call these perversions "human nature," as though they were inevitable, is intolerable abuse

of language. Men find their true humanity just in so far as the Christ character is formed in them.

Further, the humanity of Christ is all-embracing. Because it comprehends all that is truly human, it transcends the distinctions and divisions which are a fruitful cause of strife; "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one man in Christ Jesus." [1] S. Paul does not suggest the abolition of nationality, or of those differences of capacity which lead to differences of function. But just as man and woman are complementary, supplying gifts and qualities which are of equal value but of different character, so nations are to bring their varied endowments to the common stock, and "classes" will fulfil their varied function without any fear of injustice or oppression. All are to find their unity in the one perfect Man, without false estimates of "higher" or of "lower"

Again, the perfect humanity of Jesus touches every part of human life. He who is the "living one" said, "I am come that they may have life and may have it abundantly." [2] Life at its highest is the knowledge of God. "This is life eternal, that they may know Thee, the only true God." [3] Those who know and love God are indeed most truly and fully alive. But all the different levels of life belong to Him who took our entire nature. He cares for the life of human bodies. When He gave the Sacraments, He showed us that God does not draw a hard line between the outward and the inward, the bodily and the spiritual. He is

[1] Gal. iii. 28. [2] S. John x. 10. [3] S. John xvii. 3.

constantly bringing spiritual gifts through bodily means. And every reader of the Gospels knows that our Lord treated sickness and disease as inroads of death upon life. No small part of His Ministry was occupied with healing the ills of men's bodies. So with higher levels of life. The life of the intellect is surely sacred to Him who is the Truth. The life of the affections is dear to the Son of Mary, to the Master who called His disciples "friends," and who, on the Cross, charged "the disciple whom He loved" with the care of the Mother on whose bosom He had lain.

And is not the manifold "business" of men—their labour and their play—a part of "life"? It is inconceivable that the Carpenter of Nazareth should pass it by; indeed a very slight knowledge of His parables shows us His keen and penetrating interest in all the common things of human concern. Only, at every point, in all that touches the life of the body, or the intellect, or the affections, He lifts men up to that knowledge of God which is the keystone of the arch of life.

2. The Social Principles which Christ Taught

A full belief in the Deity and Humanity of Christ contains a social Gospel: "the Incarnation is a revelation of human duty."[1] We shall only be filling in some details of the picture when we turn to the direct teaching of the Master.

Our Lord began His ministry with the proclamation, "Repent, for the Kingdom of God is at

[1] Bishop Westcott.

hand." He preached the "Gospel of the Kingdom." The principles of that Kingdom were laid down in the Sermon on the Mount. It is a constant topic of His teaching. Even after He had "overcome the sharpness of death and opened the Kingdom of Heaven to all believers," He conversed with His disciples about the Kingdom of God.[1] Is this Kingdom present or future? Did our Lord intend it to be realised now, or will it only "come" in the "day of the Lord" when all enemies shall be put under His feet? It is well known that one school of critics lays almost exclusive stress on the apocalyptic element in Christ's teachings: all His moral and social teaching is, they tell us, an "interim ethic" to which no great importance is attached. Others are disposed to minimise the promise of the future: the Kingdom, they believe, is to be advanced by gradual progress, until perfection is attained, and we are not to anticipate the "regeneration" at the Second Coming as an actual event in the time-process. Space forbids a discussion of this great question. There is no inconsistency in believing that there is "one far-off divine event to which the whole creation moves," the ultimate bourne of all our hopes, when Christ's victory shall be complete; and also that it is His intention that we should work for the fulfilment of the purposes and principles of the Kingdom here and now, even as we pray, "Thy Kingdom come on earth as it is in Heaven." We can carry on that work in confident hope. We are not as men groping in the darkness. The Kingdom of

[1] Acts i. 3.

Light is come into the world, and even now the darkness cannot prevail against it. We are certain that in the last issue the truth and beauty of God will shine forth in perfect splendour, and His love and goodness will triumph over every enemy.

There are two dangers which we must guard against, dangers which lie in opposite directions. There is the danger of a false other-worldliness, or next-worldliness. It is commonly supposed even now that Christian preachers so enlarge on the glories and happiness of the next world as to lead men to disregard the injustice and miseries of the world that now is : we are informed that there are some so-called Christians now in existence who do not mind how much like hell this world is, provided they are selfishly secure of a mansion in the skies. On the other hand, we may be fairly warned of the danger of a " perverted apocalyptism," which rests contented with a world where inequalities are abolished and everyone is comfortable. There is certainly a class of idealists (though it is doubtful whether many of them are to be found in the Christian Church) who are obsessed with the merely economic conception of progress, and who hold that, if outward conditions are universally satisfactory, all evil will disappear from human life. We profoundly dissent from their belief. A kingdom of garden cities might be very far from the Kingdom of God. What is wrong with our present order is not so much its discomforts, as the injustice and other moral evils which are bound up with it : excessive poverty and excessive wealth are evil because, in different ways, they depress the spiritual life and

blind men to the true values. Our duty is perfectly clear: it is to do our utmost to make this world more like a province of the Kingdom of God, by striving to give effect to the principles which the Lord of the Kingdom laid down, while at the same time we look forward in confident hope to His ultimate victory, and the bringing in of that new heaven and new earth where fellowship shall be universal, and where love shall issue in perfect service.[1]

What then are the principles of the Kingdom which we must try to realise here and now? First of all, the Kingdom obviously connotes the sovereignty of God—the God perfectly revealed in Jesus Christ. That sovereignty claims the whole universe as its own—not only the men and women now in this world and the larger number who have passed through death to the life beyond, but all created beings. The King Himself *is* perfect righteousness and love, but righteousness and love are not supreme in the world as we know it. We are not here concerned in explaining the presence of evil: we are concerned in fighting it. Indeed, one of the most wonderful facts of the Christian religion is that God trusts us to be His fellow-workers in the establishment of His Kingdom; and because our Lord intended His fellow-workers to be in fellowship with one another, He founded a Society, called the Church, which is His Body[2]—that is, the instrument through which He desires to act in bringing the whole world to acknowledge the sovereignty of God.

[1] Rev. xxii. 3. [2] Eph. i. 22, 23.

But God our Sovereign is also our Father; God's subjects are also His sons, and therefore the Kingdom implies a family fellowship; in the Kingdom there is sonship and brotherhood: love of God and love of our brethren are inseparable. Thus the Kingdom has been well defined as "a social order in which all men, conscious of their sonship to God, will live with their fellows as brothers and seek the common good." [1]

Thus certain principles of the Kingdom clearly emerge.

(1) All men and women are of infinite value. Each is a son or daughter of the one Father: for each Christ died: each should be a temple of the Holy Spirit. It can never be right to use a child of God as a mere instrument of wealth-production, or of pleasure, or the satisfaction of animal desire. Personality is the only sufficient aim for Christian conduct in any social relationship whatever.[2]

(2) All children of God are brothers and sisters in one family. Therefore the principle of fellowship in working together for the common good must prevail over the assertion of mere self-interest, with the inevitable antagonisms which arise from the pursuit of private or sectional advantage. Mutual service for the common good is the rule of brotherly love.

(3) God trusts His children and they are responsible to Him. Each one is his brother's keeper, and

[1] *The Church and Industrial Reconstruction*, p. 213; a report issued by the Federal Council of the American Churches.

[2] See the essay on "Property and Personality," by H. Scott Holland, in *Property: its Duties and Rights*.

each is responsible for the gifts and endowments, material, mental, spiritual, which he has received from God.

3. The Application of Christ's Principles

In the application of these principles, several points have to be considered—*the relationships* of life which they must govern, the estimate of *values* which they imply, and the *enemies* to their realisation which must be overcome.

(*a*) Broadly speaking, the *relationships of life*, which must be guided by the principles of the Kingdom, are those which the present Conference seeks to cover. It is enough to name them, other reports deal with them fully. There are the relationships of the home, and the mutual relation of the sexes; the relations which arise out of any organisation of industrial life; the relations of fellow-citizens in one country; the relations between the nations of the world. All come within the scope of the Gospel of Christ, and all form a proper subject for the preacher.

(*b*) Nothing is more characteristic of the Gospel of the Kingdom than its "*transvaluation of values*." First and foremost, material things are put in their right place. They are necessary *means*: they are never *ends*. The *locus classicus* is our Lord's answer to the man who had quarrelled with his brother about an inheritance. Our Lord's answer, of course, does not mean that He is indifferent to social justice; it means that He is not interested in a selfish game of grab. "Man, who made me a

judge or a divider among you! Take heed and beware of covetousness, for a man's life consisteth not in the abundance of things which he possesseth." [1] *Life* and the *means of living* are totally different things. It may be doubted whether Christian preachers have been clear enough in their warnings against avarice. Our Lord's words about the service of mammon and the danger of riches are terribly strong.[2]

Again, there is nothing which the worldly world values so much as power and domination. Here again our Lord's teaching is luminously clear. The great ones of the world seek to exercise authority; among His disciples the greatest is he who render service: "I am among you as He that serveth." [3]

In a word, the values of the kingdom of this world are wealth, comfort, dominance; the values of the Kingdom of God are love, joy, peace.

(*c*) It is perfectly evident that the establishment of the true values is no easy matter, either for the individual or for society at large. Indeed every one of the principles of the Kingdom is certain to meet with bitter opposition.

As to the *external enemies* to the realisation of the fullness of life, space will not allow of more than a bare list, and an ugly list it is: overcrowding, insanitary houses, unnecessary dangers to life and health in industry, vested interests such as those in the liquor traffic, sweating, uncertainty of employment, etc. The Christian conscience should be

[1] S. Luke xii. 15.
[2] See Appendix No. 4 (b) for a statement on this subject.
[3] S. Luke xxii. 24–27.

especially alive to the scandal of conditions which endanger the physical and moral life of children. "Take heed that ye offend not one of these little ones." [1]

From the Christian point of view the stress should be laid chiefly on the disastrous moral and spiritual results of these "offences" and on the moral evils which give rise to them. Of overcrowding, for example, Mr. Charles Booth said that "it is the most fruitful cause of drunkenness and vice." Again, who can estimate the paralysing result of grinding anxiety on the spiritual life of men and women who are on the verge of unemployment? The poverty which the New Testament commends is miles removed from the grinding destitution of a modern slum.[2]

As to the *moral evils* which are at least a contributory cause to outward miseries, Christian preachers and teachers can hardly be accused of forgetting to utter warnings against drunkenness and impure lust, although it is doubtful whether we have made it clear to all people that Christ's love of purity is equally binding on men and women. And in these days when a revived Paganism poses as the last

[1] S. Matt. xviii. 6–10.

[2] Dr. Scott Lidgett writes (in *Christ and Civilisation*, pp. 28, 29): "The New Testament insists much more constantly upon the inevitable passion and suffering of those who would be the agents of God in redeeming their fellows, than upon the necessary sufferings of those they seek to redeem. Modern Christianity has lightly transferred this burden, assuming for the most part that the representatives of Christ are to be protected from the suffering of a Christ-like passion, while 'the masses' are to feel its full force."

word of modern wisdom, there is urgent need for insistence on our Lord's teaching about the sacredness of marriage, and His call to purity of life.

But we cannot be reminded too often that our Lord's severest judgments were pronounced on the sins of respectable people—covetousness, indifference, hardness of heart, self-complacency. In particular, the parables of Dives and Lazarus [1] and of the sheep and goats [2] are a constant warning against the selfish indifference which is blind to a neighbour's trouble, and is equally reckless both of the healing of human ills and of their prevention. Moreover, our Lord's example, as well as His teaching, is a condemnation of wilful idleness, whatever the idler's station in life may be.

4. The Resources of the Gospel for Social Renewal

We come now to a matter of supreme importance for our purpose. It is certain that denunciation of sin is never so effective as the faithful presentation of the beauty of goodness. Sin, as we have observed already, is always the perversion of some feeling or faculty which in itself is good. Wrongly directed impulses need to be sublimated: evil passions to be overcome by the overmastering power of some true and high affection. It is from the heart that evil affections spring: it is to the heart that Christ supplies the motives which alone can bring about a better order of human life. That motive is, in a word, the saving goodness of Jesus Christ, a goodness

[1] S. Luke xvi. 19. [2] S. Matt. xxv. 31.

which both wins us to desire it and empowers us to reproduce it.

In season and out of season we must proclaim the spiritual resources of life and power which are in Christ Jesus. Without this life and power our ideals will never be realised and our principles (however greatly admired) will never come into action. A " Social Gospel " will be hopelessly futile if it neglects the preaching of the Cross, not only as the supreme proof of the love of God, and the perfect example of the fruitfulness of self-sacrifice, but also as the indispensable means of our redemption. That redemption is for each individual child of God; but it is also social: He died that " He might gather into one all the children of God that are scattered abroad." He who was dead is " the Living One," " alive for evermore," and His Spirit supplies the love and power for the realising of the Kingdom of God. Once again the subject is too large to be treated here. Let us content ourselves with three points.

(1) The chief need for the transformation of any part of our social life, for example our industrial order, is a new motive, an overpowering moral urgency. We are told by some that industry cannot be carried on without the motive of desire for gain on the one hand, and fear of want on the other. Christians can hardly accept the psychology on which such a statement rests. Others assure us that if industry were " socialised," either by nationalisation or by guild socialism, or by thoroughgoing Communism, all would be well. But here again the question of motive is paramount. No doubt

co-operation is more likely than competition to be in harmony with Christian principle. Yet even co-operation may have an unworthy motive behind it, and if any socialisation of industry is based on mere material self-interest, whether of persons or classes, it will fail disastrously. The only motives which will work are brotherly love and desire for the common good and the self-respect which takes a pride in doing good work. We believe that the spirit of the Living Christ can supply these motives. He can transform human nature. Through His inspiration the muddy pools of class selfishness can be cleansed, and men can give themselves to work together for the common good. Only we must show that we believe this by acting more constantly as though it were true. We must appeal to the higher motives not only by sermons from pulpits but by changes of method in factories and in works.

(2) The main responsibility must rest with the Christian Church. Its members must lead the way, for they at least know where the sources of life and power can be found. The difficulties are great indeed. They can only be met by the Divine resources, and in order that it may receive and use these resources, the Church must yield itself with a fresh surrender of self-consecration to the God who created and redeemed it. It is certain that any conclusions at which we arrive in this Conference concerning the application of our Christianity will call for sustained effort and for courageous sacrifice. The first business of the whole Christian society, and especially of its leaders and teachers, is to help its members to attain such close fellowship with the

spirit of Christ, that in fellowship one with another they may give themselves effectively to worship and work, to prayer and witness, in order that Christ's sovereignty may everywhere be recognised and obeyed. The resources of the Church must be offered to men not only for their individual cleansing but for the renewal of their social effort and the inspiration of their ventures for the common weal.

(3) As it is, even those Christians who are earnestly striving for a better social order are, for the most part, strangely ineffective. Is it because they are neglecting that inner life of prayer and meditation and sacrament which alone can make them strong and efficient in active service? In the busy work of Martha have they failed to cultivate the spirit of Mary? Certainly those who have done most to regenerate humanity have sought diligently for the inner light: S. Paul, S. Benedict, S. Francis of Assisi, the two Catherines, Elizabeth Fry, John Wesley are among the great names that leap to memory. Theirs was no self-centred pietism, but the constant contact with the living Christ which made them Christ-like in their work for His brethren. The truth here is, in fact, two-edged. On the one hand, it is plain that those who have apprehended or been apprehended by Christian truth will be real servants of the community, inspirers of a better order; on the other hand, it is essential that those who desire to serve their fellows effectively should be careful of that inner life, by which they keep in touch with the source of all life and love and power. Nor can the two aspects of the matter properly be kept apart. For there is no true understanding

of Christianity that does not issue in social service, nor any great service of humanity that does not spring from religious passion. What we most desire to emphasise is the necessity of seeking both earnestly and both together.

SECTION III

PREACHING AND TEACHING: THE CHURCH AND "POLITICS"

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Before we turn from this brief statement of the "Social Gospel" to a more detailed discussion of the functions of the preacher and teacher, it is necessary to consider a difficulty which perplexes many minds, and arouses much difference of opinion; when, if ever, should the Church enter the political arena? how far is it right for the Church, especially through its preachers, to express its judgment on political and economic questions? in what circumstances is it justified in using political weapons on behalf of what it believes to be the cause of righteousness? Of course, it goes without saying that individual Christians, or groups of Christians, have the right—or rather the duty—to take part in politics. The present question concerns only action taken by the Church corporately, or through its official leaders.

The whole subject of the relations between Church and State is notoriously difficult. Adequate discussion of it would require an explanation of historical and philosophical fields which lie beyond the territory of this Report.[1] We must be content with (1) a brief indication of the general problem;

[1] See the separate Report dealing with "Christian Politics."

(2) a statement of, and an attempt to answer, the principal objections against Church political activity; (3) a suggestion of some principles for guidance.

First of all let it be clearly understood that the question of the right attitude of the Church towards politics is wholly independent of the question whether it is desirable for any Christian body to have that connection with the State that is called "establishment." On this subject it may suffice to say that while there is difference of opinion in this Commission with regard to the desirability of any Church being "established," there is general agreement that no Christian body fully alive to its distinctive nature and divine commission can submit to the control of its spiritual policy, and the tuning of its pulpits, by the civil authority. In any case the rightness or wrongness of political action on the part of the Church is a question which touches "free churches" as well as "established churches." [1]

1. The General Problem is well stated in a memorandum by members of the Society of Friends, which asks: "*Is there a division of labour as between the Church and Society (State), or is one an organ of the other?*"

(*a*) *Is the Church to be an organ of the State?* Where the State is ruled by an autocracy, there has always been the utmost jealousy of any association, religious or secular, which might seem likely to become "imperium in imperio." It was not so much the spiritual teaching of the early Church which caused its persecution by the Roman Empire, as its resolute determination to maintain its character

[1] See Figgis, *Churches in the Modern State*, p. 15 ff.

as a society, with meetings for worship, and with rules and officers of its own. Even at the present time there is a school of political and legal thought which maintains the unity of the sovereign power, and the complete non-existence of all other real authorities, so that every association within the State—whether it be a Church or a Trade Union—would be restricted almost to the point of annihilation.

Quite apart from the international character of the united Church for which we pray, and of many Churches which exist to-day, it may be said at once that very few Christians would tolerate this entire subordination of the Christian Society to the civil power. Even if the whole nation were genuinely Christian, yet a society which believes itself to be of Divine foundation must be free to live its own life, do its own work, and give its own moral witness. Erastianism is not tolerable.

(*b*) *Is the State to be an organ of the Church?* This question may seem to be merely academic; in our country at least such a relationship is obviously impossible in view of the present divisions in Christendom. But it is not to be forgotten that the great conception of Augustine's *Civitas Dei* dominated Western thought for nearly a thousand years, and during the 200 years from Gregory VII to Gregory X the Church was virtually supreme. We will not trespass into the region of the historical report further than to say that, whatever the faults of the mediæval Church may have been, under its ægis the principles of Christendom were, in general theory, accepted in political and industrial life, and the whole life of the people was taken up into the

life of the Christian fellowship. Surely all Christians would rejoice if, under whatever different conditions, the principles and the life for which we stand could have a similar influence to-day on the common life of men.

Yet splendid as were the achievements of the mediæval Church, whether its domination was or was not then necessary for the settlement of a disordered world, there are few who would accept the ideal of a Church omnipotent over the State. The impact of Christendom on the political and industrial life cannot be achieved to-day by ecclesiastical domination.

Are we then to fall back on the theory of a division of labour? In other words:—

(*c*) *Can there be an apportionment between the social functions of Church and State?* In a measure we believe there can. The State is not an unholy thing. If S. Paul could truly say of the Roman Empire, "the powers that be are ordained of God," *a fortiori* the statement must be true of a government which is democratic, in a country which is at least partially Christian. The State, no less than the Church, can co-operate with God in the fulfilment of His purpose. There are some functions which clearly belong to the State, *e. g.* to preserve (without aggression) the national safety, to secure liberty and justice to each citizen, to control property, and to protect those who would otherwise be the victims of evil-doers. Most people would further assert that the State ought, in every possible way, to promote the welfare of its citizens.

Some of these functions of the State are also

obviously functions of the Church, though Church and State may work for them in different ways. In some cases their activities will be harmoniously supplementary (*e. g.* in the promotion of public morals), in others (*e. g.* the marriage law) there is danger of definite collision. No simple "division of labour" theory will obviate these difficulties, which can only be met by a clearer understanding of the different planes on which Church and State respectively should do their work, and the difference between their characteristic methods and outlook.

Whereas, then, the State is concerned to insist upon a certain minimum code of morality being observed by all citizens, and if need be to restrain offenders, the Church is concerned to advocate a far higher standard of morality, to which it seeks by persuasion to win a free consent. In influencing its members to engage in political activity the Church has therefore always to bear in mind the necessary inadequacy and incompleteness of anything that the State can do to serve the cause of an ideal social righteousness, and even of its natural tendency to employ means which do violence to the ideal freedom of moral personality. State action will sometimes tend to use coercion where persuasion would be better employed. Political parties too are tempted to win their way in legislation by injustice to their opponents and indifference to the minorities who would suffer by their success.

The Church, therefore, is bound to approach political activity with caution and reserve. In encouraging its members to take part in political activity and Government administration it should

always be with the proviso that they should make it their aim to minimise the coercive and merely forceful elements in political action and to magnify the educative and friendly elements which are happily on the increase. The Church must also beware of so relying on the State to regulate moral evils through the influence of the prison and the police court as to neglect its own distinctive responsibility for renewing the mind and will of the nation by moral and spiritual influences: there is surely some ground for the accusation that the Church's resort to legislation against the evils of intemperance and gambling is the measure of its own lack of moral influence and spiritual power in the nation at large. State action can never make good the deficiencies of the Church.

The extreme views on this matter may then at once be rejected; we cannot agree with those who urge the Church incontinently to throw itself into the arms of some political party, and are ready to accuse Church leaders of "sitting on the fence" because they do not settle down on the party platform which those partisans commend. On the other hand, we again repeat our repudiation of the theory that Christianity has no message except for the individual. "The evil tradition, which is not yet abandoned, that Christianity has nothing to do with politics and economics, has banished God from 95 per cent. of the life of man. For politics and economics regulate homes, housing, schools, education, wages, sanitation, industry and commerce, with all the relationships which these involve. If this 95 per cent. of the life of the people is dis-

associated from God and from religion, what wonder is it if they feel that God does not count in the battle of life." [1]

2. Objections Answered. Probably at this point we can best indicate the true *via media* by a statement of the objections which are commonly offered to any political action on the part of the Church, and by an attempt to answer them.

(*a*) *Appeal is sometimes made to the New Testament as implicitly condemning political action.*—We are told that our Lord never entered into the political questions of His time, that He simply laid down great principles, which were to change human society only through the change of men's hearts, and that the Church which He founded was a society "not of this world." S. Paul, again, while he gave clear teaching about human relationships, never actually condemned the institution of slavery, though the principles which he declared were bound ultimately to abolish it.

To this we reply that the social teaching and action of the Old Testament prophets (who entered very definitely into the political arena) lay at the background of our Lord's teaching, and that He Himself took a decided attitude to the chief political problem of Judæa in His day—the problem of the political attitude of the Jews to the Roman power which stood between them and the realisation of their national ideal. It is perfectly true that the change of men's hearts is the primary work of the Church as the Body of Christ. It is the primary function, but is it the exclusive function? We can

[1] P. B. Bull in *The Return of Christendom*, p. 224.

hardly argue from the attitude actually taken towards the Roman Imperial Government by Christ and S. Paul to the attitude which they would have us take in a democratic country to-day. For we live not under a pagan despotism, but in a free nation, where each citizen shares the responsibility, and in a country at least nominally Christian.

(*b*) But is the nation really Christian? Here we meet with the second objection. *It is asserted that as the nation is not Christian, or at least only partially so, the Church has no right to promote legislation on a specifically Christian basis.* This objection deserves serious consideration. Opinions may differ as to the degree in which Britain can be called a "Christian country." It is at least palpably untrue that Church and State consist of the same persons organised for different functions. Dr. Figgis has forcibly stated the case for non-interference. "We cannot claim liberty for ourselves while at the same time proposing to deny it to others. If we are to cry 'hands off' to the civil power in regard to such matters as marriage, doctrine, ritual, or the conditions of communion inside the Church—and it is the necessary condition of a free religious society that it should regulate these matters—then we must give up attempting to dictate the policy of the State in regard to the whole mass of citizens." . . . "As citizens we have no right to claim to appeal to motives or ideals specifically Christian." The crucial example is the marriage law. Of those Christians who are totally opposed to divorce, Dr. Figgis says, "they are demanding quite plainly that the morality of the Church as such shall be

imposed against their will on those who owe her no allegiance."

Certainly the Church has no business to dictate to the State, and if on the question of marriage or any other subject we try to impose "the morality of the Church as such" on the whole body politic, we are guilty of the gravest folly. But it is quite another matter if that body of citizens which forms "the Church" is convinced that obedience to a moral principle which they believe to be essentially Christian leads to the promotion of measures which can be fully justified to the conscience of the nation on the sole ground of their importance for the national welfare. The Church is not then using its influence to impose its will upon the nation by power of numbers, it is offering its light to guide the thought of those who desire to profit by it. Nor would we wish to force upon the nation a measure which does not appeal so strongly to the conscience of the country that it is able to range the force of enlightened public opinion generally on its side.

Other instances may be given. Could it be argued that because certain members of the nation are interested in commercialised vice, therefore the Church should not use its influence on the side of the abolition of the white slave traffic? Can anyone reproach the Bishop of London and those who acted with him because they, as Christians, promoted legislation for "raising the age of consent." Again, it was undeniably discreditable to the Church that, for the most part, it failed to support Lord Shaftesbury in his political efforts for the protection of factory workers.

At this present time the League of Nations Union is loud in its appeal to the Church to promote international righteousness and peace—a clearly cut political issue—and only the most fire-eating militarist would condemn the Church for responding to the call. Nor would the bulk of British citizens censure the efforts of the "Temperance Council of the Churches" to promote legislation for a better control of the drink traffic.

In all these and in many similar matters the Church has no wish to "dictate" to the State, or to impose its own laws on the whole community. But it would be false to a clear duty if it did not throw its influence on to the side of the Christian solution of national problems, when that solution can be properly sought by legislation and conscientious administration.

(*c*) But is not this legislative and administrative business guided by a science with which Christianity as such has nothing to do? This is the third objection which we have to face. "*Political and economic science, it is said, simply deals with ascertained facts; it is as absurd to talk of Christian politics or economics as of Christian astronomy or Christian chemistry.*"

To this it must be answered, first, that politics is not an exact science like chemistry; its data are shifting and uncertain; there are differences of opinions among chemists, but chemists are an united family as compared with the conflicting and discordant schools of politicians and economists. Secondly, the data of these latter scientists consist, to a large degree, of generalisations about human nature. Behind the facts of politics and economics

lie human wills; behind their laws is the moral standard of the day, which is a variable standard; and supreme over that standard are the ultimate principles of right which alone can claim finality in human affairs. The assumption that human nature is a fixed and unchanging datum is entirely contradicted by Christian experience; we know that Christ has changed and does change human nature. Thirdly, there is a tendency to confuse a political and economic science which is good with a philosophy which is entirely bad; we are not disrespectful to the science because we repudiate the bad philosophy with which it has sometimes allied itself.

We are not denying the value of political and economic science, so far as it is really science. Nor do we claim for the Christian Church authority to speak on all political questions. Such authority depends upon a combination of moral insight with power of political analysis which Christian spokesmen at the present time do not generally possess. There are many cases where, at the present level of political knowledge and judgment, moral issues are not patent, or where they are so doubtful that good men may legitimately differ; for example, the question of a capital levy or a graduated income-tax. Again, there are occasions when intricate matters of foreign policy are at stake, and when, however open our diplomacy may succeed in becoming, the statesmen at the head of affairs possess knowledge to which even the most enlightened leaders of the Christian Church can lay no claim. Nevertheless, there is a large field of political and economic action where moral considerations are perfectly clear to those

who bring the matter to the touchstone of the character of Christ. Here it is the plain duty of the Church to speak out. It will not pronounce its judgments without being sure of its facts and careful of the judgment of competent students of politics and economics; but the danger of cowardly acquiescence in an inhuman policy is at least as great as the danger of rash intrusion into difficult territory which has not been properly explored.

(*d*) *But if the Church expresses its corporate judgment on political issues, it will inevitably be drawn into party politics. Such intrusion is more likely to degrade the Church than to promote a really Christian policy.*—This objection certainly deserves to be carefully weighed. It is seldom indeed that any party has a monopoly of Christian principle. At the present time, each of the great British political parties has its share of Christian men who certainly intend and endeavour to apply their Christianity to legislative and administrative work. Thus the objection is of practical importance.

" Honest and independent men see (or think they see) that the Church may be tempted to preach a Gospel agreeable to the multitude. They resent this, and their resentment is justified. It is as wrong to flatter Cæsar when Cæsar is a democracy as when he is a king or an aristocracy (though hitherto the Church has flattered the last two more often than the first). No self-respecting teacher will stop to consider whether what he says will be popular.

" But those who urge that Christianity has a social Gospel which the Church should preach are not actuated by any desire that it should say what is agreeable. They desire it to say what is right. They desire it to say what is right in all circumstances and relations of life, not omitting those to which ideas of right and wrong are regarded by custom as having little application. If the result is that one group of men approves and another disapproves, that is

not any imputation on the independence of the Church. It is in the nature of things. Christ was accused of courting the mob because His teaching was accepted by the people more readily than by the powers of this world. His followers must run the same risk. They must rebuke what is wrong and uphold what is right, and let men approve or disapprove as they please. Their safeguard is that their message is too broad and deep permanently to divide or unite men on lines of class. The proper attitude for the Church is, not to consider what kind of teaching is popular or unpopular, but to teach what is right, irrespective of consequences. Nor does it escape the charge of 'tuning its pulpits' merely by silence. Just as there are circumstances in which inaction is a kind, perhaps a wrong kind of action, so there are circumstances in which silence is a kind, perhaps a wrong kind of teaching. It is no more 'unbiassed' to support a *status quo* than it is to work for a revolution. To ignore what is wicked in industrial life is not to be impartial. It is to condone wickedness" (*Christianity and Industrial Problems*, pp. 24–5).

As a rule, then, the Church will seek to keep clear of party politics as such, whilst remembering that it is as possible to "take sides" by inaction or by silence as by speaking or working for the promotion of some policy which (owing to our present system) has become identified with some party. Critics of the Church are not slow to ask why it is that this or that denomination is ready to support a party which (it supposes) is likely to protect its own ecclesiastical interests; and yet is prevented from fear of partisanship from supporting some public policy which it believes to be righteous!

The question is not easy. Sometimes, indeed, the support of a "party" may be inevitable, but such occasions will be rare. Dr. Scott Lidgett is certainly right in saying that "typically Christian action will always be reconciling rather than controversial."[1] Its appeal will be to the highest and most universal

[1] *Christ and Civilisation*, p. 37.

interests. In presenting these it will mediate rather than aggravate strife. It will enable spiritual and moral interests to make themselves heard above the clamour of interested factions." [1]

3. Recommendations.—We may now attempt the difficult task of briefly stating some principles of guidance on this difficult question. Let us again make it clear that we are alluding not to independent action on the part of individual Christians or groups of Christians, but to official action taken by the Church corporately or through its accredited leaders. In speaking of " The Church " we include corporate action taken not only by the denominations acting together (as in the Temperance Council), but by any given denomination.

(i) The primary business of the Church is to inspire, to supply the highest motive power, to take care that God is not forgotten, especially not forgotten by those who ought as Christians to judge all things in the Christian light, and to allow no field of collective action whatsoever to be excluded from the rule of Christian principles.

(ii) The Church is sometimes justified in pronouncing judgment on questions of acute controversy —*e. g.* industrial disputes. But it is necessary that the facts should be clear and the moral issue unmistakable.

(iii) A Christian preacher, as representing the Church and not himself only, will hesitate to express judgment from his point of vantage in the pulpit on matters where good men may legitimately hold different opinions. If he does give such judgments,

[1] *Christ and Civilisation*, p. 37.

he should make it clear that he speaks only upon his own authority and should provide subsequent opportunity for question and discussion.

(iv) It is, however, the duty of the Church to narrow the scope of these exceptions more and more by assisting its members and ministers to know far more of the facts of social life and of the underlying relations and maladjustments from which disputes and troubles spring, and far more of the judgments which instructed Christian consciences are reaching with regard to them.

(v) We need hardly add that it is a grievous thing for any denomination to use political weapons more readily where its own institutional rights and wrongs are concerned than where the rights and wrongs at stake are those of the poor and oppressed.

(vi) Where Christians differ and there is no indisputably Christian conclusion as to the Christian course in a political issue, it may often be the duty of the Church to bring the representatives of opposing views together, to see if their differences cannot be removed by mutual exchange of knowledge and opinion in an atmosphere of Christian trust and sympathy.

(vii) Christian people should be a united force in the endeavour to carry as much as possible of the spirit of Christ into the methods of political action and government (both central and local).

(viii) The most powerful impact which the Church can make on politics and industry is by the strong and unmistakable witness of its own Christ-ordered life—corporately and among its members. The ideal is that the Church should be as soul to the nation.

SECTION IV

PREACHING AND TEACHING: AIM, SCOPE AND METHOD

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We have given a brief summary of what we believe to be the social message of the Gospel. We have tried to face some difficult problems as to the relation of the Church to the political world; we now turn to some of the methods which the Church must use in giving its witness and declaring its message.

One of the most time-honoured methods is preaching and teaching. It is not always easy to distinguish these two functions. Speaking generally, the preacher gives a challenge to the conscience and tries to stir the heart; the teacher seeks to develop that intellectual grasp of truth which is indispensable to free and serviceable action; both have in view the right activity of the will. But it is bad psychology to separate these "faculties" of the soul. A preacher who merely appeals to the emotions will be vapid; a teacher who is wholly intellectual will be ineffective. Our best course will be to consider some of the questions which affect the preacher and the teacher alike, and then to give special attention to some methods and opportunities of instruction.

1. The Preachers and the Teachers

Who are the preachers and teachers to be? This is a question to which widely different answers

are given. One large body of Christian thinkers distinguishes between the " ecclesia docens " and the " ecclesia discens." On the other hand, an acute critic disputes " the assumption behind the institution of the pulpit, that there is an official class of people who have authority to teach the multitude who do not know " ; " there is," he says, " no adequate recognition of the fact that the Christian community is a fellowship of disciples, and that one is the Teacher, even Christ." This is hardly the place to enter into a discussion of the origin, character and authority of the Christian ministry. Nor is such a discussion necessary. While there are many Christians who believe that there is a duly constituted " Ministry of the Word " which has authority to expound the Divine revelation, there is no denomination which would claim that the details of " the daily practice of the Christian Life " are " a matter revealed to a privileged and official class." The New Testament clearly exhibits an authorised teaching ministry side by side with (or rather acting in and through) a Spirit-bearing community. There is nothing in the conditions and circumstances of modern life to invalidate a similar combination. The Christian Community is a Body, and in that Body different limbs have different functions. Moreover, quite apart from the function of an ordained Ministry of the Word, there is a willingness on the part not only of Christian congregations, but of a great multitude of non-worshipping people, to listen to any speaker who has a clear Christian message to give. The Church has never been without its prophets : they may be

persecuted, but they never fail to obtain a hearing. Men like Robert Hall, Charles Kingsley, Cardinal Manning, Brooke Foss Westcott, R. W. Dale, Hugh Price Hughes, and Henry Scott Holland, are outstanding examples of the large, courageous spirit and a heart overflowing with charity which are the possessions of a true prophet. Prophets, indeed, whether in the ministry or among the laity, have never been lacking in the Church.

It is manifestly out of the question that every minister should be an authority on the practical application of the Christian religion to all the various phases of modern life. Yet the Church has a message on all these matters, and all of them raise issues which can only be settled aright by the combination of Christian truth with technical knowledge. Is it too much to ask that every Christian minister and every candidate for the ministry shall make a serious study of one or two of the questions covered by so wide a range of subjects, and qualify himself to be heard with respect even by those whose lives are spent in such a study? Is it not possible also to welcome and invite into the ministry men in middle life, who have gained special knowledge by experience, and whose life and theology are equal to the requisite tests, without requiring of necessity a classical education? We need not *abandon* the traditions of scholarship in the ministry, but scholarship, valuable and generally desirable as it is, is not a *sine qua non* even for leadership in the Church.

Such a diversity of gifts and training would make it possible to meet many difficulties by a systematic interchange of pulpits. The diocese, the rural

deanery, and the Methodist circuit occur as examples of areas in which a regular interchange would not be either physically or financially beyond compass. It might be an additional advantage to have corps of special messengers with wider qualifications, relieved from the calls of regular pastoral work and carrying their message over a larger area.

Incidentally we are impressed by the extent to which the lack of doctrinal and institutional unity restricts the Church in such developments; we think the possibilities of interdenominational action in some of these directions may well be explored. On such questions as those of temperance and social purity, in their conventionally restricted sense, some kind of beginning has been made, and few social problems are really more difficult than these.

Further, it is clearly indicated that much better use might be made of the services of lay men and women than is at present generally the case. In some communions laymen are quite regularly entrusted with the function of preaching, but we do not find that as a rule they are regarded, or encouraged to regard themselves, as specialists on the particular questions concerning which their daily pursuits ought to qualify them to speak with authority, or that they are usually expected to take up any branch of social study in the light of such theological training as is afforded them. The possible value of the laity as teachers will, we think, only be fully realised if they are regarded not as substitutes for a regular ministry which is for any reason not available, but as auxiliaries to the regular ministry, making good not a shortage of man-power but

an inevitable deficiency of specialised knowledge. We scarcely need to add that if such a body of lay teachers is to carry the weight we suggest, the process of selection, though not *the same* as for the regular ministry, must be not less careful.

2. To whom is the Preaching and Teaching to be addressed?

Clearly the message of the Gospel is for all. The duty of "evangelising" is not out of date. The evangelist must preach the whole Gospel. It will include, probably it will begin with, the call of God to the individual soul; but there will be less appeal than in past times to merely self-regarding motives. While there is as much need as ever for conversion, it will be made clear that the converted man not only accepts Christ as his Saviour, but is resolved to obey Him as his King, and is prepared to try his best to bring every department of life under His sovereignty. There will be less of "glory for me" and more of "glory to God." The American Report on the Church and Industrial Reconstruction puts the matter well:

"The need is urgent for what has been called 'social evangelism.' For evangelistic and social service are interdependent, each being the complement of the other. We must have evangelists because we must win men and women to Christianity. There can be no such thing as a Christian Social Order except as the men and women who live in it are Christian. And we must have social evangelism both because the individual whom we are to reach is himself a social being, placed in a social setting, and because the Christianity to which we seek to win him has a definite social goal.

"This means, in a word, that men must be evangelised *as social*

beings. For that is what it means to be a man. The bare individual as such is an abstraction; he exists only in relationships. Hence to win men to discipleship to Christ must mean to win them to following Him in their social relationships—in the family, in their political and in their industrial life. 'To accept Christ' must be definitely made to mean to accept Him as one's Master in all one's social life. 'To get right with God' must mean to square oneself with His purpose, which is a social purpose for mankind. We are not proclaiming the whole Gospel if we allow its social content to be separated from its message to the individual soul.

"And men must be evangelised not only as social beings, but as social beings with specific functions in society. If they are to be won to discipleship to Christ in their industrial life, they must be shown what it means to follow Him in the particular work which they themselves have to do. We must therefore present the challenge of the Christian Gospel, not simply to men engaged in industry, but to men as employers, as investors, as merchants, as employees, in each case interpreting the significance of the Gospel for their own functions in the social order." [1]

The preacher will not proclaim this complete message, with the claim for strict justice which it contains, merely to attract attention. His aim is to set forth the whole truth—the full Gospel with all that it implies of Christian duty. The preaching of the whole Gospel, which has far more to say about duties than about rights, more about God than about self, is not likely to make the preacher popular. But it is more likely to evangelise, rally and win men for God than a partial and self-centred message.

It may be worth while to mention, in this connection the special "crusades" organised by the Industrial Christian Fellowship, or other agencies, in big centres of population. After long and careful preparation by organisation, and still more by

[1] *The Church and Industrial Reconstruction*, pp. 216–17.

prayer, a considerable number of experienced speakers and workers, clerical and lay (of course in full co-operation with the Churches which are ready to take part), concentrate their efforts on the district chosen for the crusade. The message is given not only in the churches, but anywhere and everywhere where people will listen. Much of the work is done in factories, when a welcome is almost always given both by the employers and the works committees. The preachers make use of open-air "pitches," public halls, theatres—any place which offers opportunity for the message. Questions and discussions are welcomed. Often lay speakers, men and women, of different classes in the community, are the most effective messengers. Other agencies—*e. g.* The Salvation Army, The Church Army, and many more—have other aggressive evangelistic work: we only mention these crusades (which have mainly been organised by the Church of England, but might be interdenominational) because they preach Christ not only as the Saviour of individual souls, but also as the power for righteousness, truth, and love in the whole community.

Clearly the Gospel must be preached to all as opportunity offers. Yet the first duty of the preacher and teacher is towards the members of the Church. If the Church as a body were what it ought to be, a glowing example of mutual fellowship, a warm-hearted loving brotherhood, a never-failing fountain of self-sacrifice, the preacher would have little left to do; the Church by its very character would evangelise the world. If the Church is to realise this ideal, there is need not only for the

ministry of the Sacraments, but also for the ministry of the Word. The preacher is called, in season and out of season, to set before his congregation the glorious ideal of the union of all Christians everywhere in the visible fellowship of one Holy Catholic Church; he must warn them against partial aims and sectional ambitions, against petty parochialism and jealousy, against the antagonisms which arise from the mischievous leaven in any class of selfish class-consciousness. He must remind them that the Church, as Church, is not a corporation jealous of its rights, but the self-forgetting instrument of the Kingdom of God.

Further, he must never allow his hearers to forget that members of the Church ought to lead the way in applied Christianity. It is only too probable that the failure of the Christian Church in these days to arouse and retain the enthusiasm of large numbers of not wholly irreligious people, is due in great measure to its apparent acquiescence in political expedients, industrial practices and social conditions which contradict its theological assumptions and violate the principles of conduct taught by our Lord and His apostles. This constitutes a challenge to all members of the Church. Whatever class they belong to, they should be shining examples of social righteousness and self-sacrificing centres of social service.

The criticism may be offered that in appealing for the presentation of this full Gospel of the Kingdom, with all its implications for human relationships in our modern life, we are forgetting the necessary limitations imposed by time and circumstance.

It is obvious that such an extension of the scope of Church teaching as we contemplate cannot be compassed on the basis of two sermons weekly. The teaching of theology, exegesis and morals, which is now commonly given from the pulpit may be susceptible of improvement in quality; but we do not suggest that it should be reduced in quantity. Our suggestion is that a living Church will not be satisfied with two services every Sunday and a silent and empty temple throughout the week; and if the laity are called into active co-operation far more is possible.

The established meetings for worship, for prayer, and for the ministry of the Sacraments should be supplemented (and, to use a Scottish term, implemented) by professedly *teaching services*, and these need not be confined to Sunday; such meetings are already held both on Sundays and week-days in many places on a more or less adequate scale. Their precise character would, of course, be determined by the special needs of the time, the locality, and the particular communion or communions responsible for their organisation. We suggest that some of them at least might well be carried on by a combination of local churches.

3. Subjects for Preaching and Instruction

Although the previous statement of the social message of the Gospel has indicated the line which, as we believe, the preacher and teacher can wisely follow, it may be useful to add a short syllabus of possible subjects. To avoid misunderstanding, we

repeat the reminder that the Christian message is large and inclusive, and that we are only dealing with one important aspect of it.

1. The Old Testament prophets as the background of New Testament teaching: the unique significance of the history and religion of the Jews in their testimony to the progressive development of God's purpose for the world as the scene of a Divine Order.

2. The social implications of Christian doctrine, including (*a*) the Incarnation as a revelation of human duty (cf. p. 23); (*b*) the Kingdom of God as an ideal of human society (cf. pp. 25 ff.); (*c*) the Cross as God's revealed method of overcoming evil by suffering and sacrifice.

3. Other great ideas of the New Testament, *e. g.* (*a*) "Life," which at its highest is the equivalent of the knowledge of God, but which includes the life of the body (ministries of healing), of the intellect (the work of education), of the affections, and of the common activities of men.[1] (*b*) Peace—inward and outward. (*c*) Service. (*d*) The Sacraments as indicating that material things have a spiritual value and significance, and that the most solemn religious acts have a deeply social character.

4. The upholding of those virtues which specially contribute to the well-being of society—such as justice, willingness for unselfish service, temperance, purity, the right alternation of work and rest,

[1] The conception of Christendom is described as "the clear vision of a society in which the free activities of men are gathered together to create a social order which can be offered as a gift to the glory of God" (M. B. Reckitt, *Return of Christendom*).

unselfish observance of the Lord's Day, kindness, (the duty of kindness to animals is not to be overlooked); the suppression of the contrary vices—such as covetousness or avarice, gambling, intemperance, impurity, etc.

5. What love to our neighbours must include; *e. g.* the duty of diligent work (when it is available); attention to every kind of social need and every instance of social injustice; avoidance of prejudice, indifference, and wilful ignorance; the duty of thought and study and respect for the reasoned opinions of others; faith in the possibility of bringing the organisation of society ever nearer and nearer to the Christian ideal.

6. The duties of societies to societies, as something beyond the duties of their individual members to one another. The duties, *e. g.*, of nations to nations; and of trade unions, masters' federations and commercial corporations to one another. The spiritual as well as the material importance of this.

7. The success and failure of Christian effort in the past, the inspiration to be derived from current effort to find the Christian way of life in modern society, the moral and spiritual issues in outstanding modern questions, and the new opportunities for Christian social action which constitute the distinctive call of God to the Church of this generation.

8. The resources of redemption, inspiration and enabling, available through the Church and the Gospel for the solution of social questions. "The work of the Spirit is to reproduce in human personality not certain virtues of Christ, but the very life

of Christ Himself": "the infused life is a crucified life which reproduces the mark of the Cross on human personality, making it flexible and capable of fellowship through self-surrender." [1]

We now turn to consider the various opportunities which lie open to the Church for the systematic instruction of Christian people with regard to the social teaching of the Gospel, the facts of the social problems of to-day, and the contribution which Christian faith and practice may make to their solution.

4. The Education of the Young in Christian Social Duty

It is significant that the American Report on Christianity and Social Reconstruction in discussing the social function of the Church lays great stress on the need that the education given in the day schools should be of a religious character.

"Education," it says, "is not in itself a solvent for our social ills. Everything depends on the type of character at which the educational process aims. Unless it has a vision of the Christian ideal and is directed to Christian ends, we may be far worse off than before. Our State system of education gives no place to training in religion, and the almost inevitable effect is that to the youth, who are thus being trained under the direction of the State, religion does not seem an integral part of education. Upon the Church, therefore, rests the tremendous responsibility of supplying the vital elements of education that our general educational system does not provide. It must interpret life in terms of a Divine purpose, must develop personalities with Christian social vision and wills directed to Christian social ends, ready to act from

[1] *Return of Christendom*, pp. 80, 82.

the Christian motive of seeking the common good. In thus providing religious education, therefore, the Church is not simply supplying a means for its own perpetuation. It is rendering a fundamental community service, doing what secular education cannot do to lay the foundations of a better social order." [1]

We are more fortunate than America, in so far as very few of our schools deliberately exclude Christian teaching from their scheme of education. Yet the testimony of many witnesses, given *e. g.* in *The Army and Religion*, goes to prove that the average man has a very slender knowledge of the Christian Faith. He is apt to think of the " religious man " as one who has a self-centred interest in the welfare of his own soul. The idea of the Kingdom of God has hardly dawned on him. He does not know that the Church has a social Gospel and a social mission.

It would be unfair to censure the teachers in our day schools. It is little enough that they can do in the time at their disposal; for the scholars in the elementary schools pass out of their hands before they reach their fifteenth year. We would only say that the majority of teachers would agree with us, that real religious teaching (not merely instruction in Jewish history and literature) ought to be an essential part of the school curriculum : at present, especially in the secondary schools, there is still a danger of religious teaching being crowded out by the large number of subjects which claim attention, and the insistent demands of multifarious examinations. Where the children are failing to learn anything about the Christian Faith in the

[1] *Christianity and Social Reconstruction*, p. 219.

day school, it is more than ever the duty of the Christian Church to teach them what Christianity means. In any case there is a clear call to the Church to supply, through its influence on the home and its own special agencies, an inspiration and an appeal to the affections which the day schools can hardly be expected to offer.

It has been necessary to make this general reference to religious education, because it is obviously impossible to teach the social aspects of the Gospel apart from the presentation of the groundwork of the Christian Faith, which is revelation of God in the Person, the character, and the work of Jesus Christ, the truth concerning Him recorded in the Gospels, and His abiding presence and power in the world to-day. This is the foundation; social duty is the superstructure. If the children have learnt to look upon Jesus as the hero of heroes, if they have come to understand something of His courage, His unselfish love, His spirit of service, the way will be open for further lessons in the social Gospel as they grow older. At the next stage they will be prepared to respond to His call for fellow-workers in the venture of His Kingdom and to accept the enabling Grace which He offers; they will be taught the necessity of conquering selfishness, and of growing into His likeness, not merely as a means to their own happiness here or hereafter, but as the indispensable preparation for becoming His soldiers and servants, and for serving their generation by the Will of God.

The Sunday Schools, which (happily) are learning the need of reformed methods, offer great oppor-

tunity for training the young people in social Christianity. There should be no attempt to inculcate any social or economic programme. The Proletarian Sunday Schools [1] offer a striking example of what should not be done: a perusal of the proletarian catechism suggests that the chief result of that curious document will be to make thoroughgoing individualists of the boys and girls who are obliged to learn it! The scheme of instruction followed in the Sunday School is important, and it may be doubted whether the average syllabus, or outline of lessons, lays sufficient stress on the ideas of fellowship and of service, though happily the need is being increasingly recognised. Even from the beginning it ought not to be difficult to connect the teaching about sympathy and love with the needs of mankind, and just as the missionary enthusiast has succeeded in arousing sympathy with heathen children in quite young minds, which sympathy later blossoms into an active interest in the missionary career, so in the same way we may wisely prepare for effective social effort in fields nearer home. But the atmosphere of the school, the spirit of fellowship which should pervade the whole attitude of the leaders and teachers to the King and His Kingdom, and to the practical application of His Gospel, will be of even greater importance than the subject matter of the lessons.

It is also obvious that brigades, scout troops, girl guide companies, etc., may be a valuable practising ground for fellowship and social service where boys

[1] It need hardly be said that the Proletarian Sunday Schools are quite different from the Socialist Sunday Schools.

and girls learn, without knowing it, to live together in love and joy and peace. There is a priceless opportunity for mutual service and good-will, for the cultivation of the team spirit and that discipline which is the willing subordination of mind and body to the call of duty. Brigades and troops will not lead their members very far if they are on a purely secular basis. Brotherly love is likely to fail if the Father of the family is forgotten.

Whilst organisations of this kind do a great deal to bridge the difficult gulf between childhood and adult life, work among adolescents presents problems which few churches or congregations have completely solved. It is likely enough that lads and girls of a certain type—by no means the worst type—drift away from the Church because they are impatient with its other-worldly atmosphere and its apparent unwillingness to face this problem of applying the Gospel to organised society. We want to be able to show them, with manifest truth, that the Church is interested in social righteousness, and also that it needs their help in social service. The Church should further be ready, when that help is enlisted, to put these new recruits in the way of obtaining the knowledge and training without which their service will be ineffective.

The time when boys and girls are equipped for full membership in their communion, whether it be by preparation for their Confirmation or First Communion or by some other method, is of crucial importance. During this time of training, stress has too often been laid only on the cultivation and strengthening of the individual soul as an end in

itself, while the ideals of fellowship and service (based on our fellowship with God in Jesus Christ) have been far too little regarded. It has to be confessed that there are congregations where the enthusiasm of the young has been killed by the self-centred pietism and the cautious conventionalism of some of the older members. We shall never win our young people to effective membership in the Church unless the Church is exhibited to them (in fact as well as in word) not as a coterie of respectable people who are seeking their own spiritual comfort, but as the army of the Kingdom of God.

In the classes which we establish for older boys and girls a place should be given to definite instruction in social needs and duties. It must, however, be clearly recognised that this instruction can only be of a very limited nature. All that we can hope to do is to awaken a sense of responsibility for serving and improving the social life of the world, and to create an appetite for further knowledge. The success of the process will depend upon the background which the adult life of the Christian congregation makes for it. It will not avail very much unless the adolescent boy or girl can graduate into an adult Christian community in which interest in social questions is keen, and desire for social service manifest. Very much will depend upon the social interest and activity of the mature members of the congregation. Where this is weak there should be some Social Service Guild, or Fellowship which will represent to the adolescent this side of the Church's duty. We pass then to the question of adult education.

5. Adult Education in Social Duty

(1) The first need in adult education in these matters is to surround the individual Christian with manifold opportunities for learning social facts and principles and manifold invitations to engage in social service. Those opportunities and invitations need to be prominent and emphatic. It must be made clear to every Christian that his Church regards these matters as belonging to its primary care. This does not necessarily mean that each Christian congregation should itself organise a great variety of classes and lecture courses, nor that it should itself carry on a large number of social service activities. It may indeed rely very largely for its educational facilities upon the joint activity of the united Christian congregations of the neighbourhood, or upon the neighbouring university; and it may well prefer to send its members as recruits for the many forms of social service organised by civic bodies rather than conduct its own. The point is that these educational facilities and these invitations to service should be given as much attention as the meetings organised by the Church itself and the opportunities for Christian work provided within its own walls.

(2) Amongst the methods by which information can be gained and thought matured on social questions, that of the Study Circle must be given a place of honour. The successful working of such circles needs more careful consideration than it has so far received. There needs to be some community of aim, some mixing of social environment and sex

and age. Limitation to one sex, one age, or the same social class has a cramping effect. If a circle has too many members it lapses into a debating society or a public meeting: from six to twelve members seems a happy mean. In order that the work may be outlined and that all students keep in touch with the points at issue, an orderly secretary is of much value. The place of the leader in determining the success of the study group cannot be over-estimated. If he is too anxious to dominate, too voluble or assertive, the whole value of this method of study will be lost. Courtesy, patience and sympathy (all informed with knowledge) bring out response from each member of the group. The value of a handbook round which thought and discussion can crystallise is evident, and happily there is a good choice in various ways. The Study Circle needs to be suited in its methods to the people composing the group. What will do for a group made up of university students would be fatal for a Fireside Chat Group or Girl Guides' Cosy Talk Circle, and neither of these would exactly suit an Adult School. In all these the principal essential is for leaders capable of guiding.

(3) But the Study Circle is not the only method by which adult education may be carried on. The Adult Schools have excellent syllabuses for a rather larger type of discussion group.[1] There are also

[1] The Adult Schools discuss social subjects from a Christian standpoint. Their meetings are usually held at an hour on Sunday which does not clash with the recognised hours of public worship. The Yearly Handbook of Subjects and other information can be obtained from the National Adult School Union, 30, Bloomsbury Street, W.C. 1

many subjects which would be better treated by courses of lectures (*e. g.* the general facts about our social life and the leading principles which govern the welfare of society). Again, the living representatives of different branches of social service and public administration might well be invited to speak about the ideals and problems of their particular forms of work. Those also who have made particular attempts to bring some branch of industry or commerce nearer in its organisation to the Christian ideal, or those who hold particular political views which they trace directly to Christian principles, should be heard by their fellow-Christians and their views and experiments discussed in Christian fellowship. For other aspects of this branch of adult education we must refer on to Section VI, where we deal with the question of Christian inquiry and discussion.

(4) Beyond this we recommend that both by spoken word and by printed direction in parochial magazines and the like, guidance should be given to reliable literature on social questions. Similarly, attention should be called to any pronouncements on passing events and matters of local moment and interest which may be made by the joint authority of the Christian congregations of the district, and to any campaigns and crusades which such local Christian Councils may be conducting. That such actions should be undertaken by local Christian Councils seems to us quite essential to the education of the members of their constituent congregations, for the number of those whose minds are formed by reading books or hearing lectures is very few com-

pared with the number who can be educated by participation in movements directed to securing practical ends.

(5) Such crusades will obviously have weight and actuality in proportion as they are based on a careful survey of the locality. Unless representative Christian bodies come together locally for the organisation of such surveys for service, either through a Christian Social Council or a Civic Society, well supported by the Churches, they will not put themselves into the right position for understanding the problems which they have to face. Social service must depend primarily on the study of communities, and the survey method introduced by the Roman Catholic sociologist, Le Play, affords an admirable method of doing this directly through observation rather than through the medium of books. These surveys include the study of the past as well as the present conditions of any place or region, and the consideration of its possibilities as indicated by past and present. Exhibitions form a necessary part of the method, whilst lantern lectures are given in illustration. The method is thus adapted for both young and old.

Such Regional and Civic Surveys of Place, Work and Folk lead on naturally to a close and constant interest in the neighbourhood and its life and work, and help to rebuild that local attachment and interest which modern conditions have done so much to uproot, to the impoverishment of life everywhere. They form an essential preliminary to any comprehensive system of service which attempts to deal with a community as a whole, while requiring, of

course, to be supplemented in some directions by national surveys, as of certain great trades, etc.[1]

(6) As to the educational standard of all this educational work, we suggest that it should be the aim of our churches to give to all their members some broad outline of the social facts with which the Christian community is at the time endeavouring to deal, the social evils it is endeavouring to remove, the social principles it is attempting to apply, so that all may feel that they belong to a body whose aims touch the social life of the world around them at every point where they are conscious of there being important things to be achieved. Beyond this we think that all who are engaging in any form of Church work, such as Sunday School teaching and district visiting, should be qualified to a rather higher degree than this, with rather more systematic and detailed knowledge of social facts, and particularly of the social agencies which the community has at its disposal for meeting social needs. They should also be a little more deeply versed in the relation between general Christian principles and their social application. We can hardly consider that any such workers should be regarded as equipped for their work unless they have undergone some course of training along these lines. Going still one stage further, we would urge that those whose educational qualifications permit should be encouraged to take some department of social thought or activity for their special province and make themselves relatively proficient in it. In this way we would hope

[1] Further particulars can be obtained from Le Play House, 65 Belgrave Road, S.W. 1.

that in each Christian congregation some person might be found who could give a competent introductory account of any of the major social issues of the time; whilst, in a large area, there would be those able to speak rather more authoritatively in almost any department of Christian social truth. The service of these more competent people might well be utilised by the churches of a district through the use of a register and panel of speakers, compiled by the Christian Council of the district.

(7) For the higher branches of training here contemplated it would be necessary to make use of the special facilities provided by the universities and by national Christian bodies. Many universities have now a social training school, and some of these have special courses designed for those engaged in various forms of Church work. Some information about these is given in another Report.[1] Summer schools which afford help on special subjects include those of the Interdenominational Summer School of Social Service Unions which varies its programme from year to year; the League of Nations Union, with international subjects; historical Summer Schools arranged from time to time at Woodbrooke Settlement (Birmingham); and the Summer Schools of the universities of Oxford and Cambridge, with historical, economic and political science subjects. We do not pretend to give a complete list.[2] Mention should also be made of the Workers' Educational Association and the

[1] Report of the Commission on Politics and Citizenship.

[2] Further information can be obtained from the Educational Settlements Association, 30, Bloomsbury Street, W.C. 1.

University Extension Lecture Movement, both of which bring university instruction to the doors of every district which calls for their help. The Workers' Educational Association, particularly with its tutorial classes, provides for continuous study of such subjects as we have in mind. Those who enrol in the tutorial classes pledge themselves for a three-years' course, consisting in a session each week for all but the summer months of the year (an hour's lecture followed by an hour's discussion). The tutor is a competent university graduate and the members of the class are drawn from all social classes. The artisan element in them being generally strong, they provide a particularly favourable opportunity to study under competent guidance, and with opportunity for the expression of view from the standpoint of the most varied social experience.

SECTION V

DIRECTION AND DISCIPLINE

SECTION V

DIRECTION AND DISCIPLINE

In dealing with the teaching function of the Church we have so far urged, first, that all the main principles of Christian conduct in society and many of the more detailed applications of these principles are appropriate subjects for Christian preaching, provided they are rightly handled, and, secondly, that the Church should also provide its members with more systematic teaching on these subjects than is possible by preaching, and should greatly encourage the use of these opportunities, especially at the time of entry upon the responsibilities of Church membership.

Such teaching would naturally begin with the well-assured results of Christian thinking upon Christian social duty, based on a careful presentation of those outstanding facts and factors in the social life of the day that create the present problem and the present opportunity for Christian social action. But beyond this province of general and well-accepted truth there lies a further and more difficult province of Christian teaching. The Church must keep its teaching abreast of the needs of the day by handling questions on which there has not been time for the mind of the whole Christian community to reach enlightenment, and must also

impress its accepted standards on its lagging members. This is the problem of *Direction*, a term which we use to cover all that the Church as a body attempts to do to keep its members true to Christian standards on specific matters. The *Discipline* of those who resist or flagrantly neglect this guidance on matters which the Church feels to be of vital importance forms a subsection of the subject with which we shall have to deal, though but briefly.

We would begin by saying that, whatever our denominations, we all alike hold it to be essential both to our fundamental ideas of the Church and to the practical necessities of a healthy corporate life that the Church should try to bring the conduct of its members in every sphere of action into accord with the spirit of Christ. We all agree that there are limits to what can be attempted in this way without violating rightful individual liberties by arbitrary interference, and that the doing of what is appropriate is still fraught with very great difficulties, if we are not to stultify the spirit of the Christian Gospel. But we believe that both history and common-sense require the effort.

Historical Precedents

Turning to history, we are impressed with the fact that the Church has always felt it necessary to forbid certain kinds of action and to encourage certain others. From the time of the New Testament onwards this has been the case; and, at any rate until a few centuries ago, the tendency has

been to make this explicit guidance ever wider and wider in its reach.[1]

We believe that the partial abandonment of the very thorough-going attempt which was made by the mediæval Church to guide the whole range of Christian action was not due to any spiritual conviction that the attempt was inappropriate, but largely to the lack of mental flexibility in the way in which the attempt had been made and received. The effort failed because it did not make sufficient allowance for the changing character of social life, brought about by the gradual expansion of human genius and resource, and requiring first principles to wed with experience to produce new social maxims for succeeding times. Another contributory reason was the breach within the Church itself. This breach caused thought to advance in different quarters along widely divergent lines, so that the Church as a whole lacked means of reaching agreement in these matters. For these and other reasons the practice adopted by Christians in industry, society and politics slipped further from the controlling influence of any common mind of the Church; whereupon individual persons and groups followed the dictates of their own judgment less checked than before by the judgment of the corporate conscience. We are now generally acknowledging and lamenting the consequent lack of common Christian standards in these matters.

A check having been thus given to the weight

[1] Compare the historical survey issued as a companion to this Report, *Historical Illustrations of the Social Effects of Christianity*, esp. Section III, "The Middle Ages," and Section V, "The Early Modern Period."

and influence of any centrally organised opinion upon Christian social duty, and the individual Christian having been thus thrown more upon his own resources, willy nilly, progress has waited upon the development, the expression and the co-ordination of individual conviction, and especially upon the conviction of Christian laymen. If we would study this later phase in the growth and operation of the Christian impulse, we may well turn to the story of the Society of Friends, who have achieved remarkable results with a minimum of fixed formulation and a maximum of constructive individual experiment made under the sense of Divine constraint. In an Appendix we print in full a survey of the Friends' record in these matters as it was presented to us by a member of the Society.[1]

We believe that the hope of the future lies in a due co-ordination of the two principles to which we have now referred—the one exemplified in the attempt of the Friends to stir up the conscience of the individual and make each Christian a creative instrument of the Spirit of Christ in the unique social situation in which each finds himself; the other exemplified in the effort of the ancient Church to focus in its teaching office the best fruits of the Christian mind and conscience in the present and the past. Between these two extremes we might gather instances from the story of each denomination of Christian people of the particular ways in which they have themselves combined and expressed these complementary principles.[2] We do not claim

[1] See Appendix No. 5.

[2] Cf. *The Methodist*, by Henry Carter (Kelly & Co., 2*s.* 6*d.*).

that the action recommended by such authority has been in all cases justified by events; but we do claim that its bracing and enlightening effect upon the Christian mind and conscience has far outweighed its occasional, and even serious, mistakes.

The Present Position with Regard to Discipline

Turning to the present position we quote the following opinions, gleaned from the evidence contributed to us, to indicate the difficulty of bringing wise and effectual influence to bear. One group of witnesses thinks that pastoral direction is now almost impossible, since "there are no recognised standards on any but the grossest vices," adding "the hope that Copec will result in the setting up of these on many points on which at present there are wide diversities of opinion and practice." Another writes:

"It does not seem to me that the time is ripe for official direction by the Church or its ministers, acting as the exponents of an official social creed. The first question is what the creed is to be, and the second how it is to be imposed on the clergy. You must be sure you can discipline the shepherds before you attempt to regulate the sheep. Nor will official advice or pastoral oversight be any good until the pastors will agree to pull together, which I fear they will not be willing to do when it comes to details, even in such matters as temperance, social purity and gambling. . . . Differences among the clergy will mean an eclectic laity, with a tendency to support whatever view is congenial to their individual selves."

and a third:

"I feel myself the difficulty of expecting to find Church discipline wisely and consistently applied and properly respected and

feared until the Church has formulated a coherent social theory on which to act. Unless she act on such a theory she is likely to act capriciously or even foolishly and to find her action ignored or derided. Therefore, while I feel such discipline—to the point of excommunication—an altogether necessary step, I do not feel that it is the next step. The Church as things stand—by which inevitably I mean ecclesiastical authorities—is simply not qualified, morally or intellectually, to take disciplinary action of any important sort on social issues. She can only qualify herself to do so when she has elaborated a sociology of her own and based a code of conduct upon it. Discipline in this instance must begin with leading churchmen themselves, and it must be the discipline of study and fresh and independent judgment, such as Copec is so usefully helping to provide."

We hope that, as Dr. Gore has urged publicly already, the attempt will now be made by the responsible leaders of the Church to provide authoritative guidance based upon adequate study of the standards of personal conduct required of Christians in these matters. The need for such action is very well brought out in the following passage from one of our correspondents. He says :

"The direction of conscience in social duties has thus become infinitely difficult in an infinitely complicated world. The drift of industry into the urban areas, and the infinitely more complicated mechanism of modern industrial organisation, have confused the old simpler relationships. The parochial system has to a large extent ceased to correspond with realities. The contacts and groupings of modern social life are not the same as those of the modern parish. In other words, the ecclesiastical unit has ceased to coincide with the unit of politics and economics. No doubt the various social organisations which usually centre round the parish church may achieve rich and lasting work by helping towards sympathetic understanding as between the various different groups and classes. But the parish priest under modern conditions can probably never be again the *persona* of a religious-social group. His parish is no longer a social unit; and his task

now is to help his people to behave as Christian men and women in the social and industrial activities of the widely different groups to which they belong. And this is singularly difficult. For an adequate answer to the question, 'How am I to do my Christian duty in the particular job in which I find myself?' involves a knowledge of economic circumstance quite beyond the reach of the normal priest. This suggests at once that one of our first needs is a body of authoritative opinion to act as a standard of individual reference, some equivalent, in fact, of canon law. Under the conditions of modern Church life this can probably only be obtained by the method of conference and resolution; and there ought to be a standing committee (which should preferably be interdenominational) specially charged with this responsibility."

Recommendations

(*a*) *Discipline*.—Under the circumstances we believe that the first necessity is not to attempt to impose the mind of minorities, however enlightened, nor of assemblies, however official, upon the mind of Christians in general, by any *tour de force*. The attempt is fraught with too many dangers. There is the danger of substituting a legalistic bondage for the liberty of the Gospel, the danger of making generalised statements which cannot be rigorously applied, and, at the other extreme, the danger of being driven back upon statements so vague and cautious that they are obviously in the rear of the best enlightened leadership outside the Church. The Churches have not at present the necessary provision for forming a tested Christian opinion on most matters of social and political action, and therefore even when Christian assemblies and representatives happen upon a right opinion they do not sufficiently command the confidence of Christian

people to be able to promulgate it with real authority. It is at all times all too easy to set up resistances to truth by over-insistence, and over-insistence is the very opposite of the Christian way of creating conviction. When the credentials of the admonitors are themselves in doubt it is the more unwise and unfruitful. We would, however, quote here and endorse the opinion expressed by an interdenominational group of our correspondents who add to a sentence disapproving of anything in the way of an inquisition into the conduct of individuals the following remark: "We think that many people would be glad to avail themselves of counsel from ministers and clergy on matters relating to their social responsibilities, and we suggest that business-like arrangements might be made for such consultations." To this we would only add that we would not limit the responsibility of giving advice to ministers and clergy.

There are, of course, standards of conduct which even now the Churches cannot with impunity allow their members to transgress without some sort of reproof or discipline. Drunkenness is a case in point. It is urged by some of our correspondents, and we agree, that the list of offences generally considered to call for such corporate protest or discipline ought not to be confined to the sins of self-indulgence, as it now tends to be. It should just as readily extend to sins against the welfare of society, such as the breach of regulations for the protection of sweated or unprotected workers. We must point out, however, that the standards which the Church can wisely single out for dis-

ciplinary measures are not in any sense the true standards of Christian conduct. The true standards of Christian conduct can only be upheld by positive Christian teaching and the influence of a bracing Christian fellowship. Discipline must be reserved for the correction of conduct that is not merely un-Christian or morally unsatisfactory but positively scandalous. We agree, in fact, with those who hold that discipline should be reserved for the notorious evil liver. But we sympathise too with a correspondent who suggests that when a professedly Christian man has been convicted by a civil authority for offence against the social code of the time, he should be just as readily censured by his Church as if he had been convicted of, say, lust or drunkenness. As one correspondent says: "We cannot turn our Church courts into Law courts; but we must take action against those convicted elsewhere of offences against Christian social principles, at least as promptly and definitely as against those convicted of offences against private morality."

We sympathise too with the same correspondent when he argues that it is just as appropriate for the Church to appoint committees to keep watch over the industrial conditions and commercial moralities of their districts as it is for them to appoint local vigilance and temperance committees. So far as the method of protest and censure and opposition is admissible as a Christian measure it is as appropriate in the one case as in the other. We would, however, ourselves place more reliance upon measures directed to stimulate and educate

the consciences of Christian people and informing their thought on social questions prior to the point where scandal and abuse arise.

In concluding our reference to discipline we would endorse a number of points submitted to us from the Society of Friends. With them we believe that the aim of all Christian discipline should be restorative rather than merely damnatory, and that all discipline should be exercised in great humility by those who realise that though they may themselves be free of offence in the particular point they are dealing with, in God's sight they may be no less blameworthy for other defects, and are certainly in need of the upholding influence of the community. The matter of discipline being lifted on to this plane, the Friends in particular have found that the pressure of the corporate opinion of the Church can be definitely exerted upon individuals with their real consent, and in respect of a far higher and more progressive standard of conduct than has generally been thought possible. A tradition can be established where the expression of the concern of one for a higher standard of conduct on any social matter is welcomed by the rest, where remonstrance from fellow-Christians is honoured and approved, even though it be painful to accept, and where corporate concerns thus grow in strength and become increasingly effective and increasingly inducive in their scope.

(*b*) *Direction.*—Turning, then, to this broader aspect of the question, we note that there are two degrees of influence which any body of Christians may exert over its members. In the first degree

the representative voice may be content to say, "Here is a matter which we believe to have so important a bearing on the welfare of the community that we commend it to your consideration. Exercise your love for your fellow-men by seeking to form a true opinion as a Christian in this matter in the sight of God. We offer you no specific guidance but ask you to take counsel with those who can help you to a wider and truer view of it than you are likely to be able to form of your own knowledge and within the limited circle of opinion of your own social class. Then examine your own conduct and see whether you could not do more than you are doing, to bring the Spirit of Christ to bear upon the situation."

Amongst the matters which are named to us, we would endorse for treatment in this way the following:

The solution of the problem of unemployment.
Steps towards disarmament and the abolition of war.
The adequate provision of houses.
The maintenance of a minimum standard of living.
Measures for the regulation of gambling and the sale of intoxicants and drugs.
A generous and progressive policy for the fuller education of all classes of the community.
The purification of party political life.

We reach the second degree of influence when the representative voice goes further and says, "We not only call your attention to this matter, but we recommend you to set it in this or that light, or we commend to your conscience this or that course of conduct, or we call attention to this or that conviction, held by some who have sought to see

the matter in a Christian light, and have been led to such and such conclusions. We ask you to take their conviction into your earnest consideration." As instances of matters brought to our notice under this heading we quote :

The fulfilment of the duties of family life.

Resistance to the encroachments of extravagant standards of comfort and pleasure.

Participation in the activities of the League of Nations Union.

The encouragement of other motives in industry than self-interest.

No condoning of sharp practice and the conventionally accepted corruptions in trade.

No exploitation of the bodies and brains of others.

No restriction of output for personal advantage, whether by employers or employed.

No consent to the exorbitant claims of business which involve the neglect of the spirit.

The application of Christian principles in the selection of investments and in the exercise of the accruing responsibilities.

All these are matters on which we believe that Christian opinion is reaching broad conclusions (middle axioms rather than ultimate applications in many cases) which can be put forward with some degree of confidence as suggestions, though not as regulations for Christian thought and conduct. We do not pretend that they are easily handled, and we have ventured to give in an Appendix a note on one of the most difficult (restriction of output) as an example of what can be done.

We quote also an interesting piece of evidence of what can be done in this way at once to stimulate lay action and to strengthen and inform clerical opinion ; the writer is a north-country Vicar who says :

"The large bulk of the clergy do not at present claim sufficient personal knowledge to make any pronouncement in their own names. On the other hand, where the clergy confer with their laymen concerning the work and discipline of the members they can, nay, they do, raise a standard which is being recognised as Christian. I find tradesmen, schoolmasters, Trade Unionists, etc., coming together, talking over their difficulties, acknowledging their defects. . . . May I offer one or two direct results? One man has given up a lucrative post for one of less value. Another has tackled the heads of his firm (pawnbrokers) and got them to face some questionable methods of conducting their business. Another has taken back to the engineering shop, and to the Union of which he is a member, the pith of our discussions. Several tradesmen have appealed to the firms they deal with and pointed out things of which they disapprove."

In conclusion we have only to add two things which bear upon the matter as a whole. The first is the remark that care should be taken that no expression of opinion or conviction should claim to stand for more than it truly represents. If a Christian minister speaks on a political platform, let it be clear that he speaks for himself alone, or, if he gives specific counsel from his pulpit, let him say to what extent his counsel is formed by private reflection and to what extent it represents a corporate conviction. If a synod or assembly of Christian people speaks, let their speaking be based upon the matured opinion of those whom it represents, secured by proper constitutional means. We have this opinion voiced especially from Scotland and from Presbyterian quarters, but it is echoed from elsewhere too. The proper constitutional means would, of course, vary in different Christian denominations. The Friends, for example, form their united judgment ultimately by a series of

references which carry each important question to the judgment of every separate congregation of their body throughout the land, and of each intermediate assembly. Other bodies would rely more upon representative persons. Whatever the means adopted, we think it urgently necessary that each Christian body, large or small, should have its representative persons and committees who are competent both by training and authorisation to spread concern, to prompt reflection, to gather and co-ordinate conviction on all such matters, and free to act without undue delay.

And finally we remark how all our argument points to the conclusion that the way forward lies through a great development of the habit of organised Christian deliberation upon Christian social duty. The method is especially appropriate in view of the fact that the responsibility for much social sin is subtly diffused amongst different bodies and classes of people; and it is only when such a problem is corporately realised by a representative company of people who value their spiritual unity, that the individuals who compose such companies are able to realise the exact shade of responsibility which rests upon them and the precise nature of the action which might offer a way out of the difficulty. For many problems indeed there would seem to be no solution open to isolated individual action, but only to the concerted action of many individuals each prepared to act in loyalty to the rest.

To the question of Christian discussion we now pass.

SECTION VI

THE CHRISTIAN DISCUSSION OF PROBLEMS

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"WHERE two or three are gathered together in My Name, there am I in the midst of them." There is the promise of Christ. Is the ordinary Christian congregation to-day ready to explore its possibilities, both in joint intercession and in joint discussion, with a view to forming the common Christian mind? It is with the second part of the question that this section is primarily concerned.

We have found few subjects connected with the social function of the Church about which there is at once more ground for hopefulness and more need to recognise practical difficulties than this subject of how to form the common Christian mind by the method of discussion. We will name first the grounds of hopefulness, which are twofold.

First, then, we note how there are up and down the country a growing number of younger men and women, especially those who in one way or another have been brought into contact with the Student Christian Movement, who are already familiar with the value of what is called the "conference method." They have had experience of how such discussion pursued in an atmosphere of prayer and of friendship leads in the most extraordinary way

to the development of a common mind on this or that subject. The same thing is becoming true in many other circles of workers for the Foreign Missionary cause. The increasing output of books intended for Study Circles is evidence of the existence of many such groups of people as well as of their demand for expert help.

Moreover, the method which has been followed in preparing for this Conference itself is yet another bit of evidence of the number of those who are accustomed to work in this way. There are, therefore, a number of people who ought to be able to take what they have learnt about the value of Christian discussion into the life of ordinary parishes and congregations.

But, secondly, there is something deeper here. This undoubted experience is what should have been expected. The two or three—or the larger group—gathered together have received the expected guidance. They have thankfully become aware that what Christ promised in the way of guidance of the Holy Spirit to joint praying and joint thinking in His Name is an undoubted reality. In spite of their own limitations and imperfections the thing has happened. And the fact of the existence of a growing number of persons with this experience is the deeper ground of hopefulness for what might come about through the extension of the method far more widely into parishes and congregations.

1. Difficulties to be Faced

Those, however, who have had any large share in this experience are, as yet, a small number among the greater number of Church members of all denominations, and if we are to work for the extension of the method in the normal life of the Church, the difficulties must be faced.

The answers received to the questionnaire which has been sent out indicate two regions in which difficulties are felt. One is that of theories, and still more of convictions, about the nature and purpose of the Christian Church. Reluctance to adopt the method of discussion is in some cases not a matter of resistance to new ideas or of unwillingness to be asked to think for oneself. It touches, especially with older people, motives and feelings which deserve to be treated with more respect; the natural reluctance to put oneself forward and the feeling that the expression of opinion in religious matters is part of the concern of the ordained man, and not of the laity. These things operate no doubt differently in different Christian bodies; but they must be allowed for and be treated with understanding and sympathy. There would seem to be no answer to them but the recognition that the Church as a whole is called to be a learning body, in which the thought and experience of every section and of each individual are necessary to the whole. The other region of difficulty belongs to the actual experience of those who have tried the method with, to them, disappointing results. What is said by parish clergy and ministers and others is

in many cases to this effect. Such discussions tend to become the opportunity of those who have ideas of their own which they desire to air, axes of their own to grind, and frankly often of the bore. The more quiet and thoughtful people do not get their chance and are apt to stay away; while the people who "live on rhetoric" dominate the situation.

In other cases only heat is said to be engendered, and not light. All this has got to be faced. There is no doubt where the first remedy lies. Christian discussion can alone be profitable where there already exists the atmosphere of prayer, of waiting upon God, and of real fellowship. No care and no preparation must be spared to ensure that that atmosphere should exist. Without it failure is certain. Some practical suggestions may be made. Where the discussion seems to be reaching a point where there will be an impasse, or the wrong kind of atmosphere is manifesting itself, some adjournment should be made for corporate prayer—silent, or led by trusted members of the group—or there should be an interval to give opportunity for further thought. Actual experience has revealed the importance of such adjournment. Again, there is advantage in some cases of preliminary discussion in smaller groups, before meeting together in a larger group, so that a common mind to some extent already exists. Again there is much need for training in the art of chairmanship, and to-day there are opportunities for learning the art, as many of the Missionary Societies have discovered, in schools which may be held for leaders of discussion groups. And again, there is much in the

setting of group discussion in the normal surroundings of friendship and informality: the results quoted at the end of the last section were gained from fireside meetings in which informal opening speeches were discussed to the accompaniment of refreshments and tobacco.

What it is essential to realise is that the difficulties have got to be overcome if the Christian Church is to be kept in touch with much of the best spirit of the age and its right desire for self-expression; and they will be overcome when all who profess the Christian faith are more keenly aware that they have a part to take in collecting knowledge of facts and helping to strengthen not their own will only, but the common will to fulfil the purpose of God.

If it be urged that the Christian discussion on matters of such complexity is too difficult for the temper and ability of average Christian people, we have only to say in reply that we quite acknowledge the difficulty, but that to be baffled by it presupposes the absence of true Christian fellowship between the members of the congregation. It is quite true, as one correspondent remarks, that "discussion takes place most naturally between friends," and that, therefore, it is necessary that Christian people should make a point of being friends before they attempt such discussion. The difficulty of achieving this may be as great as that of reaching solutions of complex social questions, but it is a difficulty which the Church cannot on any account afford to leave unsolved, and one for whose solution it has all the needed resources available.

2. Practical Recommendations

(1) We come now to the problem of adapting the discussion method to the varied circumstances of different Churches and different conditions of town and country. This will make demands upon the thinking powers of clergy and ministers and Church members generally, but the question must nowhere be put aside. Such matters as (i) the difficulties in Christian practice which arise in each profession or calling; (ii) problems of Christian action in various departments of social service; (iii) disputed points in the development of our industrial, social and political organisation, national and international, must all receive attention.

In some cases such discussions may be concerned with action bearing on local concerns which ought to be taken by Christians in any given place, acting corporately. But the far more common objective of such discussion will be the formation of a common Christian mind which can then guide individuals in their application of it.

Here we touch again upon the point which was bound to come up again and again in the preparation of this Report—the relation of the Christian Church to "Politics" in the generally accepted use of that word. We fully realise that the history of the Christian Church, ancient and modern, in this country and in other countries is not without warnings as to the dangers which attend the incursions of the Church into the political sphere. On the other hand, we observe that the voices which warn the Church, or the pulpit, off that

sphere are not by any means always disinterested; they are not infrequently the voice of over-fearful caution, or of resentment against the inconvenient reminder of moral issues. What seems to be most important to urge from the point of view of this section of our Report, is not that Christian discussion, or, if the word is preferred, deliberation, should avoid these matters, but that it should be mainly concerned with preparing in the heart and conscience the forces which will make for honest and fearless handling of all political issues, national and international. The Christian should never be afraid of being ahead of the public opinion of his time; he should, of all men, have the "forward look." It is in these ways that some of the greatest contributions of the Christian Church to social progress have, in fact, been made.

(2) The question may now be asked whether such employment of the "conference method" in the life of a parish and congregation should be pursued within the life of each congregation, or between members or representatives of different congregations with different denominational allegiances, or, again, should sometimes include men and women who stand outside organised Christianity but are keenly interested in social ideals and principle.

The answer surely is that there is room for each and all of these. But these points may be noted:

(*a*) In the life of the Church of England, the new Parochial Church Councils (where they are doing their best work) already include in their programme of work opportunities for such discussion, and

opportunities of the same kind exist in the organised life of the other Christian bodies.

Apart from the discussions in these more official bodies, no congregation should be content which does not aim at the promotion of Study Circles on social subjects among its own members, as a means both of creating social unity and of strengthening the will for social welfare.[1]

(*b*) Within the life of each denomination, as well as without it, it is possible that discussions will be most useful if those taking part in them are drawn from a larger rather than a smaller area. Often in the smaller parishes and congregations there is not enough variety of experience to produce the desired result. For instance, in the Church of England, the Rural Deanery—corresponding as it does often to some civil area of administration with common problems—will be a better area than the parish, the Ruridecanal Conference than the Parochial Church Council.

It is clear also that where the discussions are intended to lead to action or possible action, there is very great advantage in different bodies of Christians acting together. This has been already shown in the actual experience and work of Christian Councils of Social Witness and the like, to which reference is made elsewhere in the Report.[2]

(*c*) No better means of clearing away misunderstandings which exist between many of those within the organised life of the Churches and those who

[1] Compare what is said in the section headed "Adult Education in Social Duty," pp. 74–80.

[2] See especially pp. 146–148.

are outside it, could possibly be found than the common discussion of larger questions in which both are interested.

Group discussion (concerning the world as it is and as it should be) with those not professing Christianity should be a vital concern of the Church and should occupy the attention of all Christians in a greater or lesser degree. Every Christian should, for instance, make a point of discussing social problems and ideals with non-Christians, and every group of Christians should arrange to have some bond of union with those professing no religious belief but desirous of social improvement. The frank discussion, with people of all shades of opinion, of the various aspects of Christ's teaching would be found to lead to a greater knowledge and a closer following of it by those within, and also by those without, the Church.

Over and beyond this aspect of such discussions (that of clearing away misunderstanding), it is undoubtedly a function of the Christian Church to provide a forum where the different points of view, *e. g.* that of Labour, or of the Employer of industry, can be fairly stated and fairly heard. The Christian Church should, from its own point of view and in its own spirit, give the opportunity which the Rotary Club movement gives in a different kind of way.

(3) One last point of great importance remains; it is clear alike from the study of Christian history at its best, and from the experience of the modern conference method referred to above, also at its best, that there should be made available to the

world through the experience of the Christian Church a better method of reaching decisions on critical questions than that of voting by majority. Doubtless there are occasions where, because time presses or for other reasons, decisions must be reached by the more rough-and-ready method of the majority vote; and when there is the Christian atmosphere which makes it easier for the minority to acquiesce, no interruption of fellowship results. Nevertheless, it is an assured fact of Christian experience in discussion that decisions can be reached through the ventilation of opinion, combined with or followed by a real "waiting upon God." "It seemed good to the Holy Spirit and to us," is the classical expression of this method of reaching a decision, and ideally it should always have been the method followed by Christians in discussion.

As it is, Christian assemblies have used the world's method of voting by majorities. Some attempt should be made to reverse the process; an attempt in which the practice and experience of the Society of Friends can be helpfully followed. If the Christian communities can get themselves accustomed to reaching their decisions not by the world's method, but by the method of waiting for the guidance of the Holy Spirit, they would not only conduct their affairs in this way, but they would be able to pass on the secret of a new power to a world which is always being left in a condition of restlessness because minorities are discontented with the victory of majorities. The "common mind" would then not be a phrase but a reality.

SECTION VII

TRAINING OF THE MINISTRY IN CHRISTIAN SOCIAL KNOWLEDGE

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1. The Need and its Urgency

This subject has been recently and carefully examined, as regards the Church of England, by a Committee appointed by the Archbishop of Canterbury. To its report,[1] published in 1920, we would refer all who are interested for much valuable matter which need not here be set out again at length. We shall cite its findings on various points as we proceed; and may begin by adopting as our own its approach to the whole subject.

"While the duty of witnessing to Christian principles in their social application is shared by the whole Church, a special responsibility is laid on the clergy" (p. 15). "Yet the clergy as a rule have gone straight out (of college) into their parishes with no real knowledge of the conditions of life of those among whom they have to live. They have been confronted at once with poverty, sickness, want of sanitation, overcrowding; they have had no acquaintance with the various statutory and voluntary organisations that exist to deal with these and other subjects, and they have had to learn gradually, and by chance, what can be done for the social welfare of their people" (p. 17).

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[1] *The Church and Social Service* (S.P.C.K., 1s.). See particularly the section on "The Clergy and Social Service" (pp. 13–26) and the recommendations on "The Training of the Clergy" (p. 53).

(*a*) The first need, in keeping with the above quotations, is a knowledge of the conditions, both in town and country, calling for social service, and of the social helps already to hand for the purpose. "A vast web of new social machinery has been created. A long series of legal enactments dealing with the education, the health, the employment, the homes of the people, has been passed" (p. 17). But for the effective application of Christian principles to social institutions there is need of more numerous voluntary workers; and behind all there is needed the steady pressure of a vigilant Christian public opinion, urging on local public authorities to put all their permissive powers into actual operation. Here, then, is a sphere in which the Christian minister who knows the opportunities of the situation can exert his influence in the service of the needy of every sort, whom his Lord would undoubtedly, if again visible on earth, make a first charge on His care.

Again, there is still need of further legislative reforms affecting the bodies and minds of the great mass of the people both in town and country; and there are grave problems, particularly of an economic and industrial nature, connected therewith. These problems tend to divide the community into classes and groups which feel their economic interests to be conflicting. Here too the Christian ministry has a special function and duty. Its function is to exercise a ministry of reconciliation and harmony, not only between men and God, but also and thereby between men themselves, in all the relations and in all the groupings in which

they have dealings one with another. If some of those relations, *e. g.* the economic, are ruled by principles hostile to those by which Christian conduct is for the most part animated, life lacks unity and real peace, and human society or fellowship for common good exists but in name. It becomes, then, the duty of the Christian minister to show the bearing of Christ's principles on such social issues. For if co-operation is frustrated by competition, the law of equity, "Do to others as you would have them do to you," is annulled; or at least inequality or injustice is established in recognised rivalry side by side with it.

If society is left with these injustices passed over in silence, "the Kingdom of God" becomes an unreal and unmeaning idea to most men; for it seems to have little if any place "on earth," the sphere of their actual experience. Every stumbling-block in the way of men's perception of the Kingdom, or effective rule of God on earth, must closely concern its special ministers.

Yet at present many of them are without well-grounded convictions "with regard to social issues, because they have not been equipped to consider them in a detached and critical spirit; are ignorant of facts of industry and social organisation, a knowledge of which is a condition of good citizenship; and find it difficult to establish sympathetic relations with active-minded working people, because they do not understand the movements in which the latter are interested. The object of a course of social study should be to overcome these deficiencies."

(*b*) So much for the urgency of the need for

Christian ministers having the knowledge requisite to taking a lead in the social applications of Christianity. On the other hand, there is equal need for a facing of the difficulties in the way of their securing such knowledge, by reason of the very conditions of special ministerial training. Intensive theological study and the cultivation of strong devotional life, especially if pursued in colleges remote from the common context of daily life, are both absorbing interests. When combined, as they should be in any course of ministerial training, they tend powerfully and subtly to abstract the mind, for a time at least, from the every-day world of men and things, and even to create an artificial incapacity to enter into it freely and sympathetically when occasion occurs. Thus a man is apt to acquire a professional temper, popularly known as the "parsonic," marked by a certain aloofness from the outlook and interests—the ideals as well as the problems and trials, the hopes no less than the fears—of the mass of mankind, whom it is his very vocation to help as teacher and counsellor on all moral issues. For Christianity is coextensive with human life, every form of which raises cases of conscience; and in each of these there are two elements, the special facts giving it its form, and the general moral principles applicable to all relations between persons. It is with the latter element that the minister of Christ is primarily concerned. He should be able to give advice more or less as an expert, in the light of his master idea, "the Kingdom of God" and the related valuation of man. To this end ministerial training should certainly include

the study of Christian Ethics, in its fundamental principles at least: but it should also to some degree show the applications of those to the various social relations in which human beings have to live their daily life and do their duty in love to God and man.

In such studies the peculiarly *representative* character of the Christian minister needs to be borne in mind, lest "zeal without knowledge" create reaction against the cause he has at heart. A crude, one-sided, or partisan view of the economic situation is specially harmful in the ministry; for the ministry should represent the whole Church, in which all parties engaged in the co-operative task of industry are or should be found.

Doubtless the minister's prime concern must here be to impart the ideal and spirit of Christian citizenship, that of fellowship with all men in the use of all possessions, whether mental or material. But to do this really effectively, he needs also to realise what good citizenship to-day means in the concrete, amid complex and often difficult conditions. Here, as has been urged upon us by one who has a good right to speak:

"The Christian minister needs a far more adequate equipment than the training usual to-day offers him. Neither as a director (of individuals) nor as a teacher can he properly discharge his task without at least a working knowledge of economic methods and problems. The direction of souls in our modern world cannot be fruitfully undertaken without considerably wider knowledge of social and industrial psychology and the main lines of economic method than the customary text-books offer. The evidence suggests that the teaching given in 'Christian Ethics' in the Theological Colleges is a good deal too narrow in its range, and tends in practice to be restricted to the technique of 'Moral

Theology.' But it needs to be recognised that our theology, no less than our educational theory (in which sphere the recognition is growing), must be brought into far closer relation with the social and economic environment of the people with whom it is concerned."

2. The Existing Provision in Theological Colleges

We pass now to consider what is being done already in British Theological Colleges to meet the need described above.

(A) *Church of England Colleges.*

The Theological Colleges of the Church of England are of many different kinds. There are Colleges at which the students are mainly non-graduates, though the non-graduate Colleges are now largely associated with Universities in such a way that facilities are provided for proceeding to a degree. There are missionary Colleges with the same possibilities. Kelham, again, provides the whole training for its students. At the College of the Resurrection the students reside at Leeds University for their degree course, returning to Mirfield for a two-years theological course. There are also the post-graduate theological Colleges, where the course has, generally speaking, been lengthened since the War. But it is quite usual now for a man to take half his theological training at a University, and the second half at the Theological College. And there are the special University Ordination courses, taken as a rule by men

in residence at Theological Colleges within the University.[1]

It is obvious that no hard-and-fast arrangement can be made for training in the social principles of Christianity, and their applications to suit all these various conditions. At least in the case of the graduate Colleges, such training cannot be exclusively required of the Theological College: in part the burden of responsibility must be shared by the Universities. There is still the impression in the minds of a good many people that the whole training of candidates for ordination in the Church of England goes on in Theological Colleges. That is very far from being the case. And here some words of the Rev. F. R. Barry are much to the point:

"It is plain that an extension of the approved curriculum involves an increase in the length of time commonly spent in preparation for Orders. Contrary to the usual opinion, I do *not* believe that this is desirable. At twenty-three a man very rightly wants to be up and *doing* something. A prolonged course of taking in without any corresponding expression offends against all sound educational theory, and has very often (as experience suggests) a far from useful result. In plain language, men get 'fed up' and lose the cutting edge of their enthusiasm. Two post-graduate years are the utmost that a man can profitably employ at this stage; and in some cases this is too much. Moreover, it is not until after a man has had some practical experience of what the difficulties and problems are, that he either sees the need of such instruction or is likely to derive much value from it. After a year or two of active work he begins to feel his need of further guidance and is in a position to benefit by it. I therefore suggest that such training is far better given after Ordination than before.

[1] For this important aspect of the matter and possible ways of meeting it see *The Church and Social Service*, pp. 17 ff., 53.

The diaconate should be made a really experimental year, with at least as much study as ministerial work. And the Church ought to learn from the Army the need of a period of training corresponding to the Staff College, or at the very least of Refresher Courses. It ought to be the normal thing for a man to return to his Theological College for a term at least in his second ordained year, and he ought to do this on full pay. Such a scheme would be far more satisfactory from the educational point of view; it would also meet the financial obstacle which at present tends in nearly every case to stand fatally in the way of any extension in the period of training."

There is much to be said for the suggestion that six terms is probably as much of intensive training in a graduate Theological College as is wholesome, and that some part of special training in Social Christianity should be reserved for the diaconate and early years of priesthood, by Refresher Courses.[1] The great need of the Church of England is for some institution in the nature of a Staff College, where this subject and others can be taught to men after they have had some practical ministerial experience. In regard to the training of candidates the Archbishops' Committee recommended that immediate provision should be made in or by every Theological College for suitable instruction during a period of at least two terms, or six months, in the history and outlines of economic and industrial conditions with special reference to the present day (par. 123). It would be the general opinion of the Principals of Colleges that this recommendation, as it stands, cannot be realised. The course of systematic study is already quite full enough under the syllabus on which they work. Some progress

[1] *The Church and Social Service*, pp. 20 ff.

towards it, however, may yet be made in a good many Colleges. Meantime, it would be true to say that in the devotional addresses, and in the general outlook and spirit of those who are in charge of the Colleges, a good deal of emphasis is laid upon the social principles of Christianity.

Many Colleges have debates and study circles on social subjects and they are useful, though they cannot be regarded in themselves as making an adequate contribution to the problem. Further, since the War, all candidates for ordination in the Church of England are examined in Christian morals, including " the social ideals of Christianity as applied to civic, national and international relations." The teaching of the subject varies at present in different Colleges. The following answers returned by one Church of England Principal to our questionnaire, sent round among Theological Colleges generally, may be cited as fairly typical of those in which the training in question is dealt with most systematically :

" Lectures on the application of Christian Moral Principles to Social Problems are given twice a week during half of the academic year. Occasional lectures are given by visiting lecturers on particular parts of the social problem, and discussions follow these lectures. Some idea of the scope of the instruction may be obtained from the syllabus of Christian Ethics issued by the Committee of the General Ordination Examination.

" The teaching of Ethics is not associated with any other subject, but forms a complete entity. The lectures given on Christian Morals are almost entirely concerned with their application to social problems.

" It seems essential for the proper teaching of the bearing of Christianity on Social Problems that Social Ethics should be separated from Moral Theology. This separation would cause more time to be given to the study, and its importance would

be more generally recognised than it is at present when the subject is but an appendage to Moral Theology."

Whatever additions to the curriculum may hereafter be made, it seems to be chiefly important that Christian Social Ethics should be rescued from the abstract, and taught with special reference to the actual facts of life to-day. One College (Cuddesdon) has the advantage of a special course of twelve lectures in the year by Mr. Albert Mansbridge, or rather twelve mornings are given up to an hour's informal discussion, an hour's lecture, and generally another hour's informal discussion afterwards. In this course the lecturer deals with the various social institutions by which the life of those to whom the clergy minister is largely determined. The Principal of the College believes that this is the most practical way by which the above recommendations of the Archbishops' Committee can be fulfilled in a graduate Theological College. One great advantage of the regular course being interspersed with such lectures is that the mind of the College is kept in touch with the need of the outside world. In order that such courses should be multiplied, it is very desirable that a panel of suitable lecturers should be provided who would visit the Colleges for the purpose. This work, which is the work of a specialist, must largely be done from outside and cannot be expected of the actual College staff.

The Archbishop's Committee (par. 125) suggested that the Church of England should establish hostels in University towns, with a view to greater opportunity for social studies. It is, however, notorious

that the Church of England is not able to extend this work owing to financial stringency. In fact many desirable schemes for enlarged courses of training are held up because there is not money to meet them. This consideration points to the alternative suggestions (par. 126) as far more feasible, viz.: (*a*) "Courses of lectures on social subjects should be given in Theological Colleges by University lecturers on 'tutorial class' lines, in order to make the students familiar with the method, and to encourage the practice of free discussion"; and (*b*) "theological students should visit urban, industrial and, if possible, rural centres, under proper guidance." It is most desirable that students in their vacation should be urged to spend some time in Settlements or elsewhere, where they can have the opportunity of coming into real contact with economic and social problems. This will be all the more necessary in the immediate future, as we are returning to pre-war conditions in regard to the age and experience of Ordination candidates.

(B) *Free Church Colleges*[1]

The type and length of the theological course vary a good deal, owing chiefly to the stage of education at which the students enter. Some of them have a basis for the study of Christian Social Ethics already laid during their prior training during a degree course. Further, the length of ministerial training and the fullness of its curriculum differ,

[1] Much of what has been said generally about the training of Church of England students will apply here also.

though three years are usually given to theology. To this must be added varying facilities for study and practical experience, apart from the College and its regular teaching, according to locality. Broadly speaking, however, the following conditions obtain at present.

In practically all there exists some provision for preparing the mind to appreciate and face the problems of our social order in the light of Christian principles. The emphasis is, naturally and rightly, laid on the latter aspect of this two-sided matter, as being that proper to ministers of religion, to whom " the Kingdom of God " is the supreme regulative idea for all life. Thus instruction in Christian Ethics, treated with some reference to the theory of Ethics generally (though as to this necessary background the provision varies widely in adequacy), is given in all normal Theological Colleges. In most there is a special course on this subject [1] given by a member of the staff, supplemented in a good many cases by incidental cross-reference, so to speak, occurring in other courses, *e. g.* in systematic theology, biblical theology, Church history. In pastoral theology, too, there is often some reference to social ethics on their practical side, as presenting problems in the course of the working ministry. In a minority of cases it is only or mainly in this incidental fashion that Christian social theory is dealt with at all, for want of time or an adequate staff. But the whole tendency is to remedy this defect in one way or another.

Mention must also be made of outside facilities,

[1] Sometimes including " Christian Sociology."

or occasional addresses and conferences on current social problems, arranged for in College. Such occasional lectures or addresses by speakers in direct contact with practical life are on the increase and are a valuable aid and stimulus, particularly when followed up by informal conference with the students. Their chief value is that they direct attention and awaken the mind to the Christian's duty in relation to social and economic conditions. Finally, the experience of various social and industrial conditions picked up by the students in their practical ministry on Sunday, both in town and country, helps not a little to stir sympathy and quicken concrete imagination, as well as enlarge knowledge, in directions which might otherwise remain rather remote from the interests and thoughts of College life.

(C) *Roman Catholic Colleges*

Social study in one form or another is provided for at the chief theological colleges. The usual method is twofold :

(1) As part of the regular curriculum the principles of Social Science, and, to a certain extent, their application, are dealt with in the courses of Moral Philosophy and Moral Theology. In many Colleges this is supplemented by special lectures on Social Science, frequently given by the lecturer in Moral Philosophy and supplemented by occasional special lectures. A book which is much used in this connection is Antoine's *Cours d'Economie.*

(2) Apart from the regular curriculum, students in many Colleges do voluntary work and form themselves into small groups much on the lines of the

Study Circles of the Catholic Social Guild. They frequently use the text-books of the Catholic Social Guild, especially Mgr. Parkinson's *Primer of Social Science*, for these circles; and the main purpose is to get them familiar with methods that will be useful in parish work.

Courses in Social Science are given in several of the Roman Catholic secondary and public schools, thus creating an early interest. Many theological students come from these schools and bring into the Theological College an interest in the work.

Finally, several bishops from time to time arrange for suitable students to take a degree course in Economics, in order that there may be some clergy scattered up and down the country with expert knowledge.

3. Recommendations

Subject to the variety of the conditions reviewed above, we venture now on the following recommendations, hoping that where our suggestions cannot at present take effect they may help to stimulate progressive effort towards greater efficiency in the directions indicated. We share with the Archbishops' Committee on the subject the conviction that the time has fully come when every Theological College should afford its students some instruction in the history and present position of social and economic conditions. Such knowledge should include not only the diseases of the body politic, but also the social provision available for dealing in practice with the results in individual

cases. So much is needful for proper efficiency in the "cure of souls," still more for well-directed efforts further to remedy social evils. As regards the latter form of social service, to which Christ's ministers are also specially called by their redemptive attitude to humanity, deeper and more extended training must be provided for those of appropriate gifts—training which will also tend to supply the lack of expert teachers for the training of the ministry generally.

Our recommendations are also made with an eye upon the practical difficulties of the situation, particularly those due to the limited time available for the College curriculum as a whole and to the restrictions imposed by finance; and they are set forth in an order determined by regard first and foremost for the average student, and for such steps as the average College may in his interests be expected to take forthwith.

(1) In addition to the teaching of the principles and history of Christian Ethics (both personal and social), whether as a special subject or otherwise,[1] some kind of provision should be made for specific instruction in the social conditions of life to-day (both urban and rural), and also in the rudiments of social philosophy.

(2) (*a*) Where this can be done by utilising University teaching, either on the spot or by the establishment of an hostel in a University town for students sent thither (for a term or two) from several Theological Colleges, that method seems

[1] As in the teaching of the Bible, Christian doctrine, or Church history.

under present conditions best to meet the need of expert instruction.

(*b*) Failing this the instruction might be given by a visiting lecturer, *e. g.* from a University.[1]

(*c*) Failing this again, the instruction might be undertaken by a member of the regular College staff, who should also employ the method of group study for seminars and essays, with a view to greater actuality of treatment. Or—

(*d*) There is the possibility of a vacation Course, for which a number of Colleges might unite.

(3) *We specially recommend* the creation (partly by training *ad hoc*) of a recognised panel of well-qualified occasional lecturers, expert both in Christian moral principles and in social conditions and theories, who would be ready to visit a College or group of adjacent Colleges, whether severally or meeting together for the purpose.

(4) Such a system should, as far as possible, be co-operative and interdenominational, both in the *personnel* of the panel and in the local use of the lecturer. By this means financial difficulties would be greatly lightened, as in the parallel case of the training of missionary candidates provided by the leading Societies, as a result of the Edinburgh Conference of 1910.[2]

[1] Working on the lines of "tutorial classes lasting two hours each, in which the first hour would be devoted to the lecture, and the second hour to a discussion of the lecture" (Archbishops' Report, p. 19). Failing more regular provision, a week's visit from the Denominational Social Service Union Secretary would be of much value.

[2] The realisation of this and the preceding recommendation may be a direct outcome of the Conference of Easter 1924.

(5) We call attention to the very urgent need of a special text-book on the whole subject suitable for use in Theological Colleges.[1]

(6) Theological students should, under proper guidance, pay at least short visits to industrial centres and to rural districts; and their study in College should call some attention to the conditions prevailing in both types of area.

(7) We recommend the steady fostering of such training by Church authorities in the various communions, for instance by their requiring it for ordination examinations or by corresponding methods.

(8) Further study after some experience of the actual ministry is also desirable, whether in Summer Schools,[2] Introductory or Refresher Courses, or even in special days for conference and comparison of notes on social subjects.

(9) We hope ultimately to see the organisation of an interdenominational general Staff College for the higher training of the Christian ministry in social subjects (with a view to providing specialist teachers, panel lecturers and other leaders of the Church's policy on such problems). It would be a great advantage for such a College to be in close contact with the higher study of economics and politics in a University, and also for its membership not to be confined to ministers and clergy.

[1] Compare the syllabus appended to this Report (Appendix 8). Meantime the Archbishops' Report on Christianity and Industrial Problems, and that on the Church and Social Service, may be consulted with advantage by those giving such instruction in any way.

[2] Such as the Interdenominational Summer School of Social Service Unions, held annually at Swanwick.

SECTION VIII

THE CHURCH AND "SOCIAL SERVICE"

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THERE is in this country a large amount of voluntary social effort of many kinds. Some of it is under the direct control of Christian Churches; some of it is officially recognised but not officially controlled by the Christian Churches; much of it is on an avowedly Christian basis, though without any official recognition; and much of it is not on any professedly Christian basis, but is in harmony with Christian ideals and is to a considerable extent inspired, supported and carried on by Christians. The Christian Church ought to feel an interest in, and some responsibility for, all this work, though obviously its responsibility is much greater in some cases than in others. It cannot be indifferent to any social effort, because it should be interested in whatever seeks to make human life better. It will judge each piece of work by its motives, by its aims, and by its methods, not by any one of these alone. The Christian Church ought then, in the first place, to have some means of acquainting itself with what is being attempted, in order to be able to help all wise attempts to make human life better; in order to remedy, where it is possible, and to discountenance where it is impossible, attempts which are unsound; and in order to know what gaps exist

in the provision for human welfare, and so be able to inspire its members to fill those gaps.[1]

1. Christian Standards of Social Service

The Christian Church has next a duty to stimulate, to strengthen and to purify the motives for social effort. The commonest and strongest motives seem to be a sense of pity, a passion for justice, a repugnance to waste and disorder; but these motives are often reinforced by other motives which are not so worthy, *e. g.* love of praise, love of power, curiosity. The Church must encourage the former and discourage the latter motives. It is generally recognised also that a good deal of social work is marred by the intrusion of the patronising spirit. Social workers need to be reminded also of the duty of respecting the personalities of those whom they are trying to help and of preserving (or of trying to restore, if lost) self-respect and initiative in them. Volunteers for social service should also be warned against dilettantism; they ought to do their work as thoroughly and as conscientiously as if they were paid for it. Almost all those who have had experience of organising voluntary social workers will agree that the dilettante social worker does more harm than good.

It is possible that in some cases the Christian Church should undertake the spiritual preparation

[1] It has been suggested to us that the Parochial Councils of the Church of England and the week-night services of the Free Churches could give suitable opportunity for such information and discussion.

of intending social workers whilst they receive their technical training in secular schools; there are at present examples of this division of function. We have already advised that the Church should urge on its members who undertake social work the desirability of submitting to training, so that they may be as effective as possible. For many kinds of social work this training might be quite light and elementary, but we do not doubt that for almost every kind of social work some training is desirable, though probably it should not be given in the majority of cases by the Church itself.

For a short account of the existing facilities for training social workers see the Report of the Commission on Christian Citizenship.

2. Social Service Finance

Voluntary societies with social aims often employ paid workers, and it is clear that in the complexities of modern conditions the specialisation of function thus made possible is advantageous. We are agreed that those who feel a call to philanthropic work should not expect to make more than a moderate and adequate livelihood out of it, and we do not think that many of them would wish to do so, but we are emphatic that they are entitled to such a livelihood, and that on grounds of justice and expediency alike philanthropic societies are doing wrong when they pay such meagre salaries to their employees that they are constantly worried and are unable to keep themselves really fit for the performance of their duties.

The payment of social workers is a subject which raises very serious difficulties, because it sometimes brings those who can work entirely or largely on a voluntary basis into competition with those who have their livings to earn. Care must therefore be exercised. Where workers have private means and are prepared to take a small honorarium to meet their out of pocket expenses or make up their deficiencies there is no reason why they should not do so. We suggest, however, that in such cases it would be better not to use the term salary but to make it clear that the remuneration is not supposed to cover the whole cost of livelihood. In view of the fact that many men and women in this country have small private incomes, we think that the philanthropic societies should be careful to discriminate between those who can afford to give the whole or some part of their services, and those who require to make a living by them. We think also that there should be some thought given to the future and old age of employees of philanthropic societies. Quite a number of such posts are in the nature of blind-alley occupations and entail all the evils incidental to the blind-alley occupation.

What has been said above about conditions of employment applies with even greater force in the case of the employees whose work is of a routine or mechanical nature, *e. g.* clerks, typists, housekeepers, charwomen, etc. The excellent objects for which the society exists should not be allowed to be an excuse for paying less than the rate of wages usual for such work in the district; indeed it is advisable that a philanthropic society should

be a distinctly good employer. It should in the same way be careful in its dealings with tradesmen to set a good example.

Philanthropic societies usually depend for their funds upon voluntary donations and subscriptions. There should be careful scrutiny of the methods of raising money. It cannot escape the observation of anyone acquainted with the works and reports of a large number of philanthropic societies, that there is a considerable temptation to exaggerate and to appeal to the less worthy motives. In some cases the reports of an institution give a quite misleading impression to those who do not know its inside working: mis-descriptions range from the trivial exaggeration, due to an understandable pride in one's work, to downright lying in a small minority of cases. We would remind those who appeal for subscriptions that the ground of appeal ought to be not only formally truthful but really a frank statement of aims and methods. There is doubtless room for tact in the presentation of an appeal, and it may be legitimate to stress some aspects of the work rather than others; but there can be little doubt that a considerable amount of money is given without any real understanding of the aims and methods of those who spend it. More common and more serious than actual misdescription is the playing upon the sentimentalism of the public, and the failure in many cases to appeal to the head as well as to the heart. Philanthropic societies have a duty towards their subscribers, and they fail to discharge it unless they educate them to be discriminating givers.

It is necessary also to impress upon all those responsible for the conduct of philanthropic societies the duty of being businesslike; and it should be urged upon all those who accept office of any kind, as, for instance, those who consent to serve upon a committee, that their responsibilities ought to be taken seriously. A good deal of harm is done by the way in which men and women consent to nominal membership of committees and lend their names as patrons or vice-presidents of societies in which they are not really interested and of which they have little knowledge.

And generally in regard to all questions of the methods employed by philanthropic societies, it may be laid down as a principle by which to test them, that the ends of our religion can only be served in reality by methods which are in harmony with it.

3. Co-operation in Service

We would urge upon all those who are engaged in social effort that it is desirable to have the maximum of co-operation between existing agencies. It is unnecessary to dwell at length upon the waste and confusion of the present welter of effort. It should be unnecessary, but we fear that it is not, to point out the sinfulness of jealousy and detraction of other societies and of other workers. It is not sufficiently realised that unbrotherly competition with societies of kindred nature and unreasonable refusal to co-operate with them is disloyalty to the Kingdom of God.

Voluntary social effort is at present sometimes

on a religious basis and sometimes on a non-religious basis. Where it is on a religious basis, that basis is sometimes denominational, sometimes interdenominational, and sometimes undenominational. The advantage of a distinctly religious basis, and even of a strictly denominational basis, is that it makes it easier to base common action on a common spiritual fellowship, and there are often great advantages in doing so. On the other hand, it limits the fellowship to those who have that particular religious outlook, whereas the end in view may be one for which many other persons would gladly and usefully co-operate.

It is not possible to lay down a single general principle as to the desirability of co-operating on one or other of these bases. But we would submit that most work of a general nature, such as the care of the blind or propaganda for the clearance of slums, is best organised on a wide civic basis by a society able to appeal for the support of all those who care for their fellow-creatures. We think that if Christians are as keen as they ought to be, they will prove in practice to be in most cases the initiators, the driving force, and the guiding minds of such societies. Where, however, the work to be done involves personal work of a formative nature or of a redemptive nature—*e. g.* club work amongst young people, or rescue work—there is a strong case for a society on a definitely religious basis. Taking all things into consideration, we think it would be better in most cases to start from the assumption that effort is to be on a civic basis, and only to narrow membership down to professing Christians,

or to members of a particular denomination, on good reason shown. The tasks are so vast and so complex that they are not likely to be accomplished adequately except by the combined efforts of all who care about their accomplishment.

At the same time we recognise that specifically Christian organisations and specifically denominational organisations are better able to arouse the apathetic within the Churches and to secure their support. In many cases the solution would seem to be to have a specifically Christian, or specifically denominational, society whose function it should be to educate and organise supporters in the Churches, whilst the actual administration and execution should be in the hands of a society founded on the wider basis of civic interest. For instance, we should like to see in every big area a Council of Social Service on a broadly civic basis, but we should like to see also a Social Council for the Christian Churches whose main function should be to educate the Churches in their social duties and social opportunities, and to help to provide the men and money needed for the work of the wider body.[1] In that way three very important ends are simultaneously served. In the first place, the conscience of the community as a whole is educated by responsibility for whatever forms of public service it understands and approves; in the second place, the Churches

[1] There are in existence many councils on a civic basis affiliated to the National Council of Social Service, Stapley House, Bloomsbury Square, W.C.1, and there are also a number of Christian Social Councils affiliated to the Christian Social Crusade, 92, St. George's Square, S.W.1.

are publicly identified with works of love of every sort and form; whilst in the third place they are set free to devote their own administrative energies to purposes which are too generous, too little tried, or otherwise too dependent on distinctively religious motives to claim the support of the general public.

4. Recruiting Support

We think that there are no adequate arrangements at present for supplying to members of the Christian Church information about the doings and needs of agencies for social work. They are, of course, supplied with an enormous amount of propagandist literature, but there is no competent review of it. There is need of a Central Bureau of Social Service which might be best provided on a broadly civic basis, if adequate Christian support could be obtained for it; but there would probably be needed also a specifically Christian body, possibly a sub-committee, to mediate its information to the members and societies of the various denominations. In this connection we shall presently urge the advantages of interdenominational publishing as against denominational publishing. There is room for a United Council for Social Publications, parallel to the United Council for Missionary Education.

With regard to the multiplicity of philanthropic bodies, we think that a good deal can be learned from the practices of other countries. Many visitors from European countries are surprised at the levity with which new societies are started in this country for all sorts of objects. Whilst it is

doubtless to the good that there is so much enthusiasm and enterprise, yet it is probable that we do not sufficiently take stock of the position and of our resources before launching new efforts, and it would probably be better if fewer societies were born, with a corresponding reduction in their infantile mortality and a corresponding increase in the vigour of those which survive.

We also commend to the notice of all Christians the efforts which have been made recently in America to prevent the indiscriminate and fiercely competitive appeals for money for charitable purposes. The Community Budget method has been practised with success in a number of American cities. We are not prepared to give a definite opinion whether it would be suitable to this country, but it certainly ought to be examined sympathetically, and it would be a good thing if experiments could be made.[1]

5. Recreation and the Church

Social Service is a term which, to most minds, suggests need and trouble calling for relief, and so far we have used it in that sense; but Social Service also includes the provision of facilities for health and recreation, for education and play. This ministering to the joy and wholesomeness of life and to the richness of human fellowship is an integral part of Christian social effort. When all distress has been relieved the Church will still be interested in helping the human spirit to develop

[1] See Appendix No. 9, "American Community Budgets."

through contact with the best in literature, art and music, and through expression in study and in play.

In rural districts especially there is need for the Churches to provide (co-operatively) a richer social life than has been traditional of late, with wider interests and a more inclusive social fellowship. In the recent past the Churches have not shown so great an interest in the social life of rural communities (their Friendly Societies, for example) as to lead to their being made the centre of more recent developments, such as the Women's Institutes, which have lately given so much stimulus to educational interest in both domestic, agricultural, political and cultural subjects. We entirely endorse the opinion of the Archbishops' Committee on *The Church and Social Service*[1] that this is not as it should be. The Churches, we think, should be among the first to stimulate the appetite for education, to encourage discussion, to point out books on subjects of the day, to make known the possibilities of literature, music and drama, as the means at once to individual development and a richer corporate life. It should be one of their foremost aims to induce all classes in the village community to combine to bring about a revival of village life —having its artistic and intellectual as well as its practical economic and social interests; and in all this they should be content to serve and inspire, and not desirous to control or dominate. Careful grouping of parishes will sometimes be required in order to get the best results.

[1] S.P.C.K. (1920), see especially pp. 47–52.

Towns and cities also greatly need recreation of a more wholesome and educative type than is provided by commercial enterprise, and it is peculiarly the Church's function to provide recreation of a standard not less delightful but more valuable in its spiritual outcome than is otherwise obtainable. The Churches can hardly set out to provide the community with all its recreation, nor should they seek to segregate their members from the rest of the community in recreative centres of their own; but they can endeavour to provide standards of recreation and working models of recreation at its best.[1] Whilst the ministry is naturally concerned in all such work, its actual conduct must in general be the responsibility of the laity.

[1] See also the Report of the Commission on Leisure.

SECTION IX

QUESTIONS OF ORGANISATION

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The foregoing survey leads up to a consideration of the organisation necessary to this ideal. In speaking of Christian organisation we fully recognise that difference in the methods of different congregations and denominations will require a wide variety of organisation, and we recognise also that no organisation or method will be of any use unless the will to achieve the desired end be first present. None the less we think it possible to say some things which will be true all round and which will not lay us justly open to the reproach of imagining that mere organisation can achieve anything.

We shall speak first of organisation within each separate congregation; then of local organisation such as the Councils of Christian congregations; then of the organisation needed by the Christian denominations separately, and lastly of the united organisation possible to these bodies acting unitedly.

1. The Separate Congregations

We do not advocate any elaborate organisation to enable the separate congregations to fulfil their social service functions, but we think that some

will be necessary. We conceive that each congregation of any considerable size should have some form of social service committee, or officer, charged to see that a truly Christian view of social life is honoured in the thoughts and activities of each of its subsidiary societies, and to put the requisite help at their disposal.

We think that such an authority is needed to enable the societies which exist for the specific purposes of social service or study, to make their influence felt by the other organisations of the Church. The latter would doubtless welcome such means for keeping them more under the influence of ideals and truths which have admittedly been too much neglected in the past.

We think it essential that any such committee or officer should be in the closest possible touch with the wider expression of Christian social thought and service in the neighbourhood, supporting any local Christian Council that might be set up, making use of the educational possibilities it would provide, taking its lead when united action is proposed, and finding in it a link with the social service work of the neighbourhood.

2. Local Co-operation

In passing to the local co-operation of Christian congregations, it may be worth while to enumerate and classify a little the functions which a united organisation might fulfil. For certainly in some localities there will be cause and strength enough

to carry on work in several departments, united doubtless under a common Council.

Speaking then first of functions to be fulfilled, the foregoing Report will surely have made clear the need for local co-operation between the Churches for at least the following varied purposes, most of them of an educational kind :

(*a*) The training of Sunday School teachers, Church workers and others in Christian social principles by—

(*b*) The organisation of Study Circles, Lecture Courses, Week-end Schools and other educational opportunities.

(*c*) The provision of library facilities, bookstalls, exhibits and other means of study.

(*d*) Recruiting volunteers and winning support for all varieties of social service, whether under Church leadership or under municipal or other civic control.

(*e*) Investigation of conditions affecting human life in the town or locality, in such matters as housing, unemployment, industrial conditions and opportunities for recreation.

(*f*) Platform and Press campaigns to create opinion in favour of Christian social practices (such as temperance), or much-needed local philanthropies (such as Infant Welfare Centres), or clearly Christian policies and legislative aims, both local and national.

(*g*) Participation in the administration of local life by putting forward or encouraging candidates for public bodies, by fighting unnecessary public-house licences, or working for the promotion of social purity.

(*h*) The pioneering of much-needed forms of local social service, such as the provision of recreational and educational centres (*e. g.* for the unemployed).

(*j*) The encouragement of Christian discussion upon difficult questions, *e. g.* by bringing together representative employers and employed to discuss matters in dispute, or by the formation or support of local branches of the League of Nations Union to discuss international relations.

We learn from the Christian Social Crusade, the body which has been pioneering the formation of these local Christian Councils, that practically every one of these activities has been carried out in one place or another by such Councils.[1] These Councils are formed by direct representation from all the Christian congregations of a locality, including both ministers and clergy, laymen and women, with co-opted associate members to provide the necessary sub-committees with sufficient expert knowledge. In some cases the activities of these Councils are limited by constitution to social questions, in others they have a wider reference and can deal with any matter on which it proves possible for Christian congregations to act together. We favour the broader constitution because it makes no concession to the view that moral and religious questions can be kept in separate compartments. We are glad to know that in the larger centres of population the existence of some such councils is now the rule rather than the exception.

[1] Further particulars may be obtained from the Crusade Office, 92, St. George's Square, S.W. 1. See especially leaflets 1 and 2, *What Might be Done* and *What Has been Done.*

3. The Separate Denominations

(*a*) *The need to be met.*—It seems to us that each of the separately organised Christian bodies should make provision for the instruction of its ministers and members in Christian social principles, and for the efficiency of its local churches in social service, as definitely as it now does for the training of individuals in Christian doctrine and for the efficiency of local churches in their religious teaching and worship.

In every such body, unofficially, attempts have been made to awaken and instruct the Christian social conscience by Unions for Social Service, established and worked by social enthusiasts. But they have touched merely the fringe of the Church and represent only a small minority. Even so, however, their influence has been out of all proportion to their numbers. Their success as unofficial bodies has created a situation which makes possible something more.

The need now is that every great Christian body should have its own social wing or department, just as carefully set up, equipped and sustained as its "Home" or "Foreign" or other "Departments."

Something more is now needed from the Churches than benevolent neutrality, official benignity, or even kindly sympathy towards voluntary and unofficial social organisations in the Churches. Mere annual references, discussion and resolutions at conferences, congresses, sessions and council meetings do not answer the present situation. These

are too occasional, desultory and sporadic to have an adequate influence on the social situation. They do not meet the needs of the members of the Churches or of society. Something not only annual and occasional, but daily and constant is required.

In our judgment each great Christian body should have its Christian Sociological or Social Service Department, and its Social Welfare Office, provided with means and a staff competent for the work. Each should feel responsible for the social training and social information of its members, and should be able to supply, through such a department and office, the expert guidance and training needed for modern Christian citizenship and service.

It is true that scientific social training is now available outside the Churches—in associations, classes, colleges and universities—and even in some schools. Every advantage of this should be taken by the Churches and their members. But it is not definite Christian training that is given. There is no guarantee of a Christian point of view—a Christian temper, outlook or ideal. Some such training may be "scientific" in form but biassed by either socialistic or capitalistic leanings, or by materialistic or utilitarian prepossessions. Often he Christian attitude is wanting and the Christian ideal ignored or disdained.

(*b*) *The relation of official to voluntary organisation.* A matter of some difficulty arising from this survey is the degree of voluntaryism and the degree of official recognition and control needed to give these social service committees of the denominations their

maximum value. Into that question many matters enter that are quite outside our reference, but there are some broad principles which we venture to state for the guidance of those who wish to apply them to their own bodies, and also because of their bearing on the problem of united organisation which we are bound to examine next.

In the first place, then, we do not think it desirable to discourage in any way the existence and activity of the voluntary and independent bodies which have been founded by those who had the social principles of Christianity specially at heart, and which have been the pioneers of the present wider movement towards a better grasp of those principles. Their constitution gives them a freedom of action and a specialised enthusiasm which it would be wasteful not to use. On the other hand, we observe that their voluntary constitutions cause them to be, and to be regarded as, bodies representing only a minority view. As such, though their influence is great in certain quarters, there are some things they cannot do. They cannot, for example, claim for Christian social principles the general attention that they deserve from Christian people as such. They are almost necessarily discounted (and not without occasional justification) as being the advocate only of a particular view. Nothing but a responsible committee of the whole body appointed *con amore* can give these matters their due importance in the eyes of the Church. Again, it is only an official committee that can claim its share of the time of the denominational synods and assemblies, and its use of the denominational agencies for

circulating information, suggestion and advice, as it is only such a committee that can in general obtain the necessary financial support to carry out its work on an adequate scale.

Between these two principles some compromise seems to be required, and happily such compromises are congenial to our national temper. In the recent past there may have been a time when voluntary action without the faintest official recognition was the one possible way of handling these matters—in the absence of any general recognition of their importance. In the future a time may come when these matters may be so central in importance in the minds of all representative Christians that special voluntary societies would be unnecessary. We believe that at the moment a middle position is in most cases the true one. The voluntary social service bodies have proved their right to recognition and some measure of official attention and official support. But the cause of Christian social righteousness is not so universally esteemed and understood that any denomination could expect its stake in the matter to be fitly entrusted to a purely representative official body. Those who would be chosen as the natural representatives of the Churches (with many brilliant exceptions) would not necessarily be competent on these matters: they are the product of a generation which was not alive to their importance.

We would, therefore, recommend that each denomination that has not already done so should, as soon as possible, set up its official department for dealing with these matters and should accord

it adequate support. At the same time we would recommend it generally to retain its independent voluntary bodies to do pioneer thinking, to initiate suggestions, and in some cases execute agreed policies with official encouragement and support.

4. United Organisation

(*a*) *The scope of the work to be done.*—The scope of the work which a central united organisation of all denominations could profitably do, and the means they might employ, can now be stated in very brief form. The information before us convinces us that whilst some of the work which we now tabulate as suited for joint action is indeed being done by separate societies, it could be done more effectively and economically if it were done by them in closer co-operation, whilst much of what we propose could only be attempted if it were done by all, or almost all, acting together. The work may be classified as follows :

(i) *Publication.*—" In an age of unprecedented distortion of truth by every kind of sectional interest," says one witness, " a real opportunity lies open to the Church—or it may well be to the Christian denominations acting together corporately for this purpose—to become the disseminators of accurate fact on matters of social and international consequence. It is sometimes urged that what is needed is a kind of General Staff for this purpose amongst others." In view of this and similar expressions of opinion, we are persuaded that we need something corresponding to the United Council

for Missionary Education which has long provided the Missionary Societies with a common literature. We are asked for authoritative bibliographies and encyclopædias, for more reliable digests of the material accessible only to students in large libraries, for more popular literature of guaranteed accuracy and freedom from political or class bias, for more information of what Christian pioneers are thinking and doing on all these matters. We are pointed to the Cambridge House Bulletins issued of recent years and asked that these may be made more widely known and more cheaply obtainable. We are asked for a greater variety of textbooks for Study Circle and Outline Studies for all kinds of students. We are asked for a Christian Sociological Review (monthly or quarterly), for a weekly magazine for more popular use, for tracts and posters on matters of widespread interest and even for a Christian daily paper. (We print in the Appendix a suggestion of this latter subject which came to us from an experienced Roman Catholic correspondent.[1]) The Social Service Unions and Departments of the Churches could doubtless quickly provide between them the necessary experience to supervise and staff such an experiment if it were backed authoritatively.

(ii) *Bureau of Service and Study*.—We call attention next to the possible value of a central bureau to which all Christian people could look for information about the various agencies there are in the country for social service of all kinds, and about the accessible aids to study. Such a bureau might also help to

[1] See Appendix No. II.

provide library facilities for isolated students and strengthen those available in local libraries, and could help localities to organise local social service exhibits—having staff available for that purpose, as the Missionary Societies for their Lending Libraries, and Exhibit Departments. The basis of such a bureau already exists in the British Institute of Social Service, which could probably be drawn into a more comprehensive scheme on interdenominational lines, its work being supplemented here and there on lines outside its province. Here as elsewhere it is only the interdenominational body that can effectively profit by, and in its turn influence, the many important bodies which operate in this country on a non-party, non-denominational basis.

(iii) *Local propaganda.*—In 1920 the Lambeth Conference of Bishops of the Anglican Communion recommended "that wherever it has not already been done, Councils representing all Christian Communions shall be formed within such areas as may be deemed most convenient, as centres of united effort to promote the physical, moral and social welfare of the people and the extension of the rule of Christ among all nations." For the last few years the Christian Social Crusade has been successfully at work initiating such local Councils where these do not exist, and aiding those which have been formed, but there would be much more work for it to do if the importance of the opportunity were better understood, as we hope it may be after the Conference. Were it linked closely with the proper bodies it might undertake campaigns and crusades of many varieties at the invitation

of local Councils. The Evangelistic Campaigns of the Industrial Christian Fellowship and the crusades of the Temperance Council of the Churches suggest lines of work which could undoubtedly be advantageously pursued on wider lines. Here, too, the basis of a comprehensive scheme is laid already, and nothing is needed but closer co-ordination of agency and a more fully awakened Christian conscience to avail itself of the services at its disposal.

(iv) *Advanced educational work.*—We have already urged that special courses of training are needed by ministers, clergy and others engaged in any way in the teaching office of the Church. We have now to suggest that these courses might be provided by united action rather than left to the initiative of separate bodies. If organised carefully they could be more plentiful, better distributed geographically, more varied in their time-table, and the technique of such training better thought out. The contact of different denominations in these common centres of education and co-operation would greatly help the common local co-operation which we believe to be so essential. Again, the work done by the Edinburgh Continuation Committee for the training of missionaries springs to mind as a parallel.

(v) *Christian witness on questions of public morality.*—Already there exists a joint Council of the Churches for the furtherance of educational and legislative temperance reform. The League of Nations Union has also a Church Sectional Committee. Scotland has United Committees and Conferences with a wider reference. The Chinese Christian Council

has set up a standing committee on Industrial and Economic Questions.[1] The Churches of America have a particularly well-articulated scheme of working commissions, adequately staffed, through whose instrumentality they have been able to investigate and pronounce upon many important issues in recent years. It seems to us with these parallels before us that the Church needs something in the nature of a standing Christian Council of its most representative officers and leaders, with expert advisory committees on, say, most of the subjects dealt with at Birmingham. Their duty would be to carry further the work of the C.O.P.E.C. Commissions and keep it continually up to date with the changing features of our social and international life. The proposal is not in principle new, and we hope that the Birmingham Conference may give it public notice sufficient to bring it into being. We give in an Appendix a short account of the American organisation.[2]

(vi) *Research Department.*—Much of the success of the work here recommended must depend upon the activity of a competent Research Department. We would not, of course, propose to duplicate research work that is already being done. It would be the first aim of any united Christian Research Department to put itself in touch with all the research work that is being done already, and to arrange terms which would enable it to utilise all existing work. But it is imperative that the leaders and guides of Christian thought should have always accessible on subjects of moment full and reliable

[1] See Appendix No. 1 (*b*). [2] See Appendix No. 12.

knowledge of social facts and of the latest results of sociological thinking. There is also a distinctive sphere for a Research Department of the Churches. The subject matter here would not be the social need and agency which are the province of the scientist and the social reformer; it would rather be the ideas and inspirations, the proposals and experiments to which Christian people are being constantly led by their Christian faith, but which remain unknown to their fellow-Christians, and, because unknown and therefore unrevised in the light of wider Christian experience, are often comparatively unfruitful. No publication would be distinctive enough, no local crusade or public pronouncement would have the necessary combination of nascent moral energy and collective wisdom without an adequate background of distinctive research work. We would therefore commend this provision for research work as the most essential element of all in the united organisation of the future. To be adequate it must be continuous, and therefore adequately staffed with permanent officers, for no committee work can suffice without proper staffwork to support it.

(*b*) *Questions of method.*—These then are the functions that have in our opinion to be fulfilled. For their fulfilment there exist already a considerable number of denominational or interdenominational agencies of varying strength and varying constitution. It seems to us very desirable that their co-operation should be closer and their means and staffing larger than they at present are. Between them they represent a great variety of services, effectively

organised but limited in their opportunity because relatively unknown and unconsidered. If these are to be co-ordinated without any loss to their present efficiency and independence, regard must be had to the great importance of freedom and autonomy for all such work as this.

As to the steps to be taken to bring into being such a united organisation as we have foreshadowed, this Commission does not feel competent to suggest.[1] We do, however, hope that the Birmingham Conference will give so great an impetus to all this kind of work that steps may be taken to make of the existing Christian social agencies one effective force, with adequate support and recognition, adequate staff and freedom of action, to serve the Churches in their service of the Kingdom of God on earth.

[1] In Britain the best example of a federation of the Churches for distinctive social work is the Temperance Council of the Christian Churches, founded in 1915. We believe that the methods of this Council, which has grown to very large proportions and achieved substantial results, may be of great value when the subject of co-operation in other fields is under consideration.

SECTION X

ON THE WORSHIP OF THE CHURCH

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It is true, of course, that the Christian life is all worship, that every act and thought should be inspired by the conception of being uplifted towards God. It is also true that so wide a vision of worship is apt to attenuate its value. Therefore there has been throughout the history of the Christian Church the clear conception of the value of "the assembly of the saints" for corporate and particular acts of worship. It was our Lord who said to the woman of Samaria that there was to be worship of God in all places, that the Judaic conception of exclusive temples would need to be widened, but our Lord also observed worship in the Temple and began His ministry by reading from the scroll in the synagogue. Thus we have to find a balance between the two conceptions, or, more accurately, we have to find in the Christian assembly a visible realisation of that conception of worship which makes every act of life into a prayer and an oblation. In a sense it is akin to the distinction between individual and corporate prayer. Man cannot live his spiritual life in utter loneliness. The sense or solidarity or mutuality or fellowship is a deep spiritual apperception. It affects individual prayer —the prayer for others must be part of it and the

expectation of the prayers of others. That conception of Christian worship which separates it from the ordinary work of life is a latter-day conception, against which we must protest, but that protest must fall short of permitting individual ethical aims, no matter how warmly inspired, to take the place of the lifting of our hearts together in prayer and praise.

(1) The Relation of Worship to Life

It may come as a surprise to be told that for centuries Christian worship was the expression of Christian aspiration in social and economic relations. It is not unfair to suggest that the current conception of Christian worship is biassed unduly in the direction of individual petitions for grace. It is true that of recent years there has been a greater emphasis upon the oblative aspect of worship. That has been a concomitant of a claim that essential Christian worship is associated with the Office of Holy Communion, in which there are various aspects of oblation—the offering of our Lord as the eternal Sacrifice, the offering of God's gifts to us, the offering of ourselves, " our souls and bodies." Yet it is not true to say that oblative worship is exclusively associated with Christian sacramental observances. It has its historic relationship with early traditions of worship and with the more definite conceptions of the organic unity of Christianity.

It is not only Roman Catholic and Anglo-Catholic writers who emphasise this point. Dr. Milligan in *The Resurrection of Our Lord* says: "What the

Church ought to possess is a unity which the eye can see. If she is to be a witness to her Risen Lord, she must do more than talk of unity, more than console herself with the hope that the world will not forget the invisible bond by which it is pled that all her members are bound together into one. Visible unity in one form or another is an essential mark of her faithfulness. . . . The world will never be converted by a disunited Church." Dr. Brockwell, in the (American) *Dictionary of Religion and Ethics* fastens the same thought upon public worship in connection with the Holy Communion, and adds that the service "benefits" the entire Church, "but more particularly the celebrant and the faithful who assist." Dr. Adams Brown, in his new book on *Imperialistic Religion: the Religion of Democracy*, urges the need for some focussing or centralising function in general public worship: "No change in the theory of religion can displace worship from its central place. It is as truly first in the silent meeting of the Friends as in the elaborate ritual of the most gorgeous cathedral. To make men realise that God is, and that He is the rewarder of them that diligently seek Him, to show them the ways in which this consciousness may be aroused and stimulated, this is the unique and distinctive function of the Church the world over." Finally, we may quote Dr. Felix Adler: "Our individual lives are so poor, so petty, and so meaningless that there must be something greater which our lives subserve in order to make them worth the while, something infinitely beautiful and holy, working itself out in things which

may be served by our poor lives." Gathering all these threads together we may say that the focussing unity of life at large is to be found in the individual surrender in corporate worship, and that this reacts in a revivifying influence upon our lives in relation to other men, and that to this fundamental thought a remarkable consensus of Christian opinion pays its tribute.

From the beginning this solidarity or fellowship, while including the ascription of praise to God through Christ, also involved a sense of mutual economic responsibility. A letter of Bishop Cornelius quoted by Eusebius tells us that in the Church of Rome in the middle of the third century no less than forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolytes, fifty-two exorcists, readers and doorkeepers, and more than fifteen hundred widows were supported by the faithful. This is an astonishing total when it is remembered that at this time the Church in Rome could not have been very numerous. It means that the weekly contributions of the faithful were something more than the mere "collection" to which we are accustomed. They involved two aspects, an actual and real sacrifice on the one hand, the acceptance in a spiritual sense of real responsibility on the other hand. Moreover, this was only an expression of the deeper sense of mutuality. The Christian synagogue was a true fellowship. Those of high estate did not shrink from those of low estate. In a wonderfully real sense they had "all things in common" for behoof of the brethren. It will be contended that the conception of "all

things in common" was surrendered; nevertheless the spirit of that conception continued. It had its evidence in the earlier monastic systems, and the degradation of those systems has been shown to be largely due to the surrender of the moral-economic presumption of voluntary poverty and the substitution of the pride of corporate wealth. It had its further evidence in the economic casuistry of the earlier Middle Ages, the "just price," the feeling against usury and even against commercial investment. To argue thus is not to contend that we must go back to the economics of the Schoolmen. It is to argue that the underlying spirit which translated the unity of worship into practical life did affect the acceptance of mutual responsibility for many centuries.

(2) Worship and Unity—Economic and Spiritual

Throughout the later Middle Ages there were evidences of the same appreciation of economic responsibility as part of Christian association. The theory of "just price" had been its most definite evidence, but even the theory of kinghood revealed a deep sense of spiritually mutual obligation. Similarly the attitude to usury and to fluid capital had its measure of influence, and the bitter punishment of excommunication (banishment from worship) was visited upon economic exploitation. It may be true that the increase and development of capital enterprise made this principle difficult to apply, and especially what has been called the

"monetisation" of capital. "There is reason," says Mr. Egerton Swann, in his pamphlet entitled, "Is there a Catholic Sociology?", "to think that the mediævals failed, in the end, to keep pace with their problems, owing to their insufficient grasp of the nature of capital. Thus, their economic safeguards were outrun by the growth of financial capital and the mediæval system eventually collapsed." Thus the sense of mutual social responsibility as part of the oblative aspect of worship was shrouded by the development of economic interests. It was not one of the results of the Reformation, for the immediate social influences of the Reformation were rather in the other direction. Still it has to be admitted that the gradual break-up of a unified Christianity into various bodies did add to the influences which lowered the sense of economic responsibility. It was impossible with a disunited Christianity to emphasise a united fellowship, and the first endorsement of the legitimacy of interest on loaned capital came from Calvin, who saw the coming of economic complexity, and who saw also that the Christian ethic called for a sense of duty in respect of money even if the earlier stringency were relaxed.

This means that the "owner" or "director" of to-day must view his profits and his earnings with piercing Christian eyes. Nevertheless he will not worship as a sentimentalist. His first aim must be the consecrated success or stability or continuance of his industry, seeing that others depend upon it. He must be courageous in far-sight. He must at times take the unpopular step of showing that future

livelihoods may depend upon present sacrifices. We cannot regard the advance of personal comfort as the one aim in life. Nor are we setting up an ideal of consecrated incompetence. We are seeking the way to a priesthood of industry, a service of the servants of God, a sense of mutuality in oblation, an oneness of endeavour which will put human envyings in the background. It will involve liberal and indeed generous treatment, but that must not always be from the one side. It must not be condescension or mere concession. It must be just, when viewed on the knees and as part of the act of praise, and if, as a result of its examinings of conscience, there is to be apparent failure, it will offer that failure to God as a Calvary of its own.

There are some who would argue that the first step toward a Christian fellowship of industry must be to reunite the Christian Churches by some method of formal reassembly or of federation. History gives us its warning on this point. The Council of Florence in 1439 reached a compromise between the Eastern and Western Churches under stress of the pressure of Mohammedanism, but in fourteen years' time Constantinople fell into the hands of the Turks (see Bruce, *The Age of Schism*, Rivington). It seems to be much more probable that, as Dr. Milligan said in the passage quoted above, the reunion of Christianity will come from the discovery of human need, from the yearning for guidance which only the articulation of an united Christianity can give. It may be that this need will be found in particular as a result of the increasing complexity of international economic

relations, whereby we are again in the position in which mediæval economic theory found itself face to face with the development of "fixed" capital. From this it may follow that our civic and economic responsibilities will come within the moral sphere in the sense that they will be enlightened and guided by our spiritual uplifting in corporate worship, and that this may react upon what we may call the organisation of the Church. The fact will then appear that our industrial relationships will need God's blessing, and that the details of economic and industrial organisation will come within the purview of spiritual consideration. In turn this may react upon what we may call the structure of Catholic Christianity. That structure seems too readily to be regarded as of necessity territorial. The analogy with national and perpendicular divisions has been pressed rather far. There may be other divisions, other aggregations and the diocese or the parish may not be the one and the essential mode. We have this, at least, to learn from the monastic system, that other aggregations may be recognised as validly constituted within the bounds of the Catholic Church. The Abbot-Bishop of the past may be paralleled by the Bishop of particular aggregations of the future, whereby there may be a spiritual headship for associations for production and distribution just as at the time of the break-up of the nations there was the need for a spiritual headship of the nations. Put differently we may reach forms of structure within the whole of the Catholic Church which will bind men in enterprise as "members of one another," yet

having a clear vision of their duty as servants of the community. Put again differently, we may see the tendency towards aggregations in industry and in agriculture, having some structural organisation in the spiritual realm parallel with their structural organisation in the economic realm; for it is at least certain that Christian ethics lead to a theory of association and of mutuality. If this be regarded as dreaming, it may be said in reply that it is a definite duty for those who seek the content of corporate worship in its influence upon practical ethics to envision what may seem to them to be the ultimate bounds of their discovery.

How have we come to tolerate *laissez faire* in worship? By what strange sense of mutilated meanings have we come to offer to God our praise of Him accompanied by a primitive protest that we are not our brother's keeper? By what odd fashioning in the crucible of time have we come to understand that possession is nine points of the spiritual law? The whole of our Christian year tells us of this need for oblation. The year begins with the warnings of the coming of the Kingdom. Christmas tells us of the Magi who came from the East and worshipped "with gifts." Easter reminds us of Joseph of Arimathæa and his offering. Worship does not involve the apotheosis of poverty. It does involve the vicarious possession of wealth—well-being. It does involve a weekly presentation of the capital and the labour, of the directive skill and the executive skill, of the toil and the patience, of the links which bind men and women together in mutual service.

3. Methods of Worship

When we pass to the discussion of the methods of worship we come into the realm of ancient controversies. Perhaps the truth will be found to lie in a co-ordination of the two sides. There are those who regard the worship of Almighty God as being so solemn and of such moment that they consider the words which represent the corporate expression should be deliberately chosen. This is the liturgical attitude. It necessitates the due regard of historical values in the form of the prayers; it recognises a special consecration from the use of the same words by the saints of many ages; it looks to a basic uniformity throughout the world in the general liturgical language. On the other hand, there are those who feel that God requires the simple and heartfelt expression of the real thoughts and aspirations of the moment. It is perilously easy in our day to give too little value to the non-liturgical or so-called extempore methods, though there are many movements toward elasticity and adaptation. At the same time there is an instinct which calls for great reserve in such adaptations and special inclusions, as if it would emphasise the solemn truth that Christian worship is a continuous act through all ages, and that it must be very cautious lest its central purpose be too readily diverted by the events of the hour. Our summary may well be that the words, whether spoken, written, or extemporaneous, are directive rather than exclusive. They are helps to the individual aspiration in corporate worship, and not the bounds or limits of that aspiration.

Various attempts have been made to provide for Occasional Offices. The revised Prayer Books of the Anglican Communion have been mentioned, but in addition to these there are specially-prepared books in large numbers containing all sorts of "services." There is the book of alternative Evening Services and the little book *Acts of Devotion* published by the S.P.C.K. There are adaptations for Guilds and Societies and books of personal devotion which contain arrangements quite suitable for corporate use. The new Church of Ireland Prayer Book has an adaptation of Compline, the old Late Evening Service, which is admirable and close akin to another adaptation included in the proposed revised book of the Church of England. The Church of Rome is very wealthy in books for Guilds and Sodalities. In the Free Churches there are more and more service books. Dr. Hunter's is the most famous; Dr. Orchard's is now widely known and respected, and there are books of family prayer and daily personal prayer in abundance. The striking feature of all is the new respect for industry and for industrial fellowship.[1] In the composition of prayers and collects this age does not shine, though some prayers were produced in the War of which it is not too much to say that in tender insight they were inspired. It is of some significance that it is in respect of fellowship in worship that the newer prayers have been most successful. The Scottish Episcopal Prayer Book and the Prayer Book of the Canadian Church are worthy of examination on this ground.

[1] For a collection of such prayers, see Appendix No. 13.

It is necessary for us to revert to the position of Sacraments, and especially of the Sacrament of Holy Communion, in our methods of worship. We need not discuss this vital question in the manner of the controversialist. We have to recognise the fact that on the side of those who do not regard Sacramental worship as being the central or necessary act of worship, there is a suspicion that in the case of those who do so regard it, there is insufficient ethical representation of that fact in ordinary life. To this it may be replied that in what we may regard as the eternality or timelessness of this type of worship, the ordinary events of the common day fall into their appropriate place, and that those who emphasise ethical values often mean to emphasise current solutions which do not invariably stand the test of time. In fact it is, in a deeper sense, the same issue as that which would emphasise preaching as dealing with eternal verities rather than with current issues. Here again there is place for co-ordination. We need to look at current events *sub specie eternitatis*. That is far from treating them as insignificant. Rather it is to treat them as significant in so far as they are regarded as links in the eternal process. The day by day worship is of eternal value where it gathers human relationship into eternal fellowship, where it is the entrance gate into the eternal worship, a worship which itself contains and must contain its elements of activity in material relationship. It is by no means an unhappy accident that the word "service" has an ambiguity of its own and that it may mean, on the one hand, the act of worship,

and on the other hand the activity for human betterment. There is a realisation which we sorely need of " inward " and " outward," the essential sacramentation of life. In this sacramentation that which is inward is eternal; it is our worship. That which is " outward " is our daily life, our toils, our struggles, our hopes, our fears, and at times our apocalyptic visions, where we seem to have a glimpse of the eternal values and where we bring our lives into the bright radiance of our worship.

SECTION XI

THE CHURCH AS ITSELF AN EXAMPLE OF FELLOWSHIP

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All that has been written in this Report with regard to the function of the Church tends to emphasise the almost self-evident fact that Christianity is above all else a way of life. The most effective witness which the Church can give to the social truths contained in the Gospel is by exhibiting to the world in its own corporate life a shining example of fellowship among its own members, springing from fellowship with the one Father and directed to His glory, the advancement of His Kingdom and the service of mankind whom His Son has redeemed. Worship, preaching, teaching, active service, organisation—all these are necessary to the fulfilment of the Church's social functions; but when the Church is really seeking to shape its corporate life after the Divine pattern, then and only then will the Church prove itself to be the soul of the nation and of the world.

We are not here referring to the appreciation of Christian values, and the approximation to Christian standards, by individual members of the Church. That subject has been dealt with in previous sections. Obviously the Church must take care that its members are trying to show the result of

the Gospel in their lives: it must succeed in convincing them that right relationship with God carries with it, as a necessary result, the life of unselfish service inspired by the power of the Divine Spirit. It must keep constantly within their view the ideal of a Christ-ordered society, and must support them in the difficult effort to live up to Christ's principles in the unideal world order which now exists. The Church as a whole can never be obedient to the heavenly vision if individual Christians have caught no glimpse of its glories. But individual conversions are not enough. The witness of the Church's corporate life is also needed.

1. Fellowship in the Church at Large

We look back with longing to those first days when, in spite of the failures which the New Testament faithfully records, the Church was a living, loving, active fellowship, whose leading representatives could be truly described as "those who have turned the world upside down." We admire the courage with which, at a later period, the Church asserted the dominance of Christ over every department of life: the response to the claim was not always effective, but it was a great thing that the claim was made. We recognise that, in the different circumstances of our own time, no mere imitation of primitive or mediæval Christianity can succeed: but the spirit and the principle cannot be beyond our reach, if we believe that Christ still lives, and that the Church is still His

Body. We cherish the vision of a united Church, spread throughout the whole world, "loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order bequeathed as a heritage by the past to the present shall be possessed in common, and made serviceable to the whole Body of Christ."[1] If this vision were realised, the corporate witness of the Church could not fail to be a living reality in the social life of the nation and the world. The Christian fellowship of the members in this great international family of God would surely prove stronger than the group instinct of a divisive nationalism. Within the nation there would at least be ground for hope that brotherhood in the one Divine society would gradually break down the barriers of class and caste, would remove the fears and suspicions which poison our industrial life, and would lead men along the road of co-operative service for the common good.

The vision may seem to be far off, but no Christian man can fail to pray and to work for its accomplishment. Meanwhile there is much that can be done even under the conditions of a divided Christendom. Whatever be the delays in the restoration of communion, arising from doctrinal or sacramental grounds, there are no principles at stake which can rightly hinder all denominations from acting as one body in giving a moral and social witness, and offering united service. This is already being done much more than is generally supposed. The preparations for this present Conference have proved

[1] *Lambeth Conference Report*, 1920, p. 27.

perhaps on a larger scale than ever before that members of every Christian Communion can consort together, not only with marked effectiveness of action, but with most cordial fellowship of spirit. If only we can secure an increase in this effective output of united action and a growth in this spirit of goodwill, there will be a greater cogency in the corporate witness of Christendom to the principles of fellowship for which it stands.

At the same time there are signs that each separate denomination is waking up to a less self-centred conception of its purpose. There is less jealousy and misunderstanding between the different "Churches" because each is learning to think less of its own interests as a corporation or an institution, and a great deal more about the purpose which God intends it to fulfil. Greater advance has perhaps been made in this direction by Christian workers overseas than is as yet manifest in our own country. In the Mission field we have the most striking examples of the impact of a Christian society on the whole life of a community. Thus the influence of Christian Missions on the life of India has been far greater than can be measured by the number of actual converts. There can be little doubt that this is the result not only of a century of Christian teaching, but of contact with the living fellowship (imperfect as it still is) of the Christian Church. Further, the testimony from many overseas countries to the influence of Christian life and teaching on social customs and industrial practices is unanimous and impressive. We who live in Britain have a great deal to learn from the

victories of Christ in the Mission field; not least from the ability of the various missionary bodies to unite for the achievement of great tasks.[1]

2. Fellowship in the Christian Congregation

But whilst we hope for an increase of inter-denominational Christian co-operation each denomination, each congregation, ought to offer a convincing example of brotherly fellowship. It is difficult to say whether the progress of Christendom has been more grievously hindered by the inconsistency of individual Christians, or by a demon of unbrotherliness which has too often haunted Christian congregations. In each Church, people of all sorts, high and low, rich and poor, old and young, ought to worship and serve one with another without patronage on the one side or assertions of independence on the other, and with a perfectly natural sense of equality and brotherly concord. There is something disastrously wrong if those who receive together the Communion of the Body and Blood of Christ forget, so soon as they leave the Church, that they are one Body and one Bread,[2] because they are partakers of the one Bread. Moreover, the arrangements of many of our places of worship would incur the condemnation of S. James. The Church should be hospitably open to all God's children, and "the brother of low degree" should find himself absolutely at home there, at no disadvantage of any sort in comparison with the

[1] For illustrations see the Foreign Missionary Supplement to this Report.

[2] 1 Cor. x.

well-to-do pillars of the congregation. There is in some congregations a stolid, dull respectable conventionality which is utterly repugnant to the younger and more enterprising members of the Church, who care more for the spiritual venture to which Christ is calling them than for the so-called "spiritual comforts" which may be an anodyne rather than an inspiration.

There is more still to be said about the quality of the fellowship which Christian people should have together. We recall the days of the early Church, when the Christians had all things in common. We recall the later communism of the great Christian guilds and orders, when those who were bound together by a common Christian purpose or responsibility shared a common purse and a common lot. And we assert that though the times are different and the ideal more difficult of attainment amid the complexity of modern life, the principle of the early Christian communism and of later Christian orders still holds true. Christian people have such community of spirit and equality of standing before God as their one Father that they cannot, in principle, suffer each other to endure wide differences of fortune and hardship. Some to-day are feeling this to the point of experiment in sharing their resources with each other in little local Christian groups comprising members of various social ranks. The Brethren of the Common Table is a case in point, but it is by no means unique. We do not, in quoting it, suggest that such experiments in voluntary Christian communism might remove from our land the reproach

of grievous economic inequality and poverty from which it now suffers, but we do say that the passion to share material and cultural advantages (which they exemplify) is the natural passion of the Christian heart, and that we should expect it to manifest itself in all kinds of ingenious and stimulating ways until the social insight of Christian politicians and Christian voters is equal to the task of raising the level of opportunity and culture to a tolerable standard for every member of the community.

And further, we believe that the passion for close association which impelled the mediæval Christian guilds and orders to combine for the realisation of great Christian ideals ought to be operating amongst us still in our own endeavours to advance toward a more Christian order of industry and commerce—necessarily by movements of a more open formation, less isolated from the larger movements of the world's industrial and commercial life. There are those who think that here and there a whole industry might be tided over a time of depression by explicitly Christian support, securing for it a power of endurance and cohesion under trial on which the Banks could not speculate. There are others who hold that a few million pounds invested in the attempt to employ and educate the most industrially incompetent members of the community would automatically force up the condition of living for all. We are not expressing an opinion on the feasibility of either of these schemes, but we do say that it seems to us most natural and fitting that Christian men who believe it to be God's will that all the poor and unfortunate should be

cared for, and who value the fellowship of Christian thought and prayer as a means of moral stimulus and intellectual quickening, should seek each other out and share their desires and dreams for the realisation of God's Kingdom in these departments. Just as Christian men form voluntary societies for good works of every kind, we should expect them to form societies for making daring experiments toward better methods and principles in industry and commerce within the existing framework of the world's economic life. Our minimum demand is for a Christian communism in knowledge and ideas. Should not the fellowship of Christian people be on a basis which leads them to explore together all possible roads toward the solution of our social problems, not making their differences of class or profession a reason for secrecy and silence with one another ?

What the world wants to make it into a fellowship is more and more of the spirit of love. And this love is not to be confined on the one hand to the feeling of sympathy with those who suffer; nor, on the other hand, to the desire for the spiritual salvation of all. It is to include desire for their fulfilment and self-realisation, patience and sympathy with their longings and limitations in every direction. The Society of Friends provides us with a model on a very small scale of a community in which all are brethren and none is master, in which majorities do not override minorities, nor authority exercise un-Christian dominance, in which those who have prestige do not lord it over one another, and those who have vision and genius do not hustle

their slower neighbours into speech or action for which they are not individually prepared. The spirit of deference one to another which they characteristically represent is indeed the Christian spirit—and though it may not be so easily manifested in larger and less homogeneous bodies, we hold that it is the spirit which all Christian bodies need to exemplify in the conduct of all their assemblies, the transaction of all their business, the unravelling of all their conflicts and disagreements, and the exercise of all rule and authority among them. Only so can they present to the world such a model of Christian fellowship within a complicated organism as the world needs to bring the realisation of a larger social and political fellowship within the reach of its imagination and its hope.

Recreation also should enter into the life of the Church as part of the expression of the fellowship which its members enjoy together in virtue of their unity in Christ.[1] This, of course, presupposes that play may be a genuine expression of the dedicated spirit and a proper means of spiritual communion. And we certainly hold that " the lordship of Christ means not the repudiation of play or its fearfully guarded use, but the expression in real hilarity of the spirit of joy which Christ exemplified and enjoined." [2] Indeed it seems to us that only on this understanding has recreation any place at all

[1] We have already recommended the provision of wholesome recreation as part of the Church's social service to the public. See pp. 140–142.

[2] *Work, Play, and the Gospel*, p. 90.

in the Church's programme; but if it has this place, it is also subject to spiritual canons both as to the time given to it and as to the character it takes. No play is in place within the Christian fellowship unless it is part of the Church's whole attempt to express the spirit's joy in the perception of things that are utterly good, and in due proportion with other sides of life. In other words, recreation under Christian auspices will always be guided toward the realisation of worthy ideals of comradeship and beauty, and not merely to relaxation and amusement. It will be a means to the discovery that life is full of things entirely worth while, which we can share with one another. In the Appendix we reproduce some paragraphs from a recently published book (already quoted), to show how a recreation policy for the Church springs out of such a view.

Even the financial and business side of the Church's work needs careful consideration if the Church is, by the example of its own corporate life, to win men to the service of the Kingdom. In business matters each denomination ought to set an unmistakable example not only of unimpeachable integrity but also of justice and brotherly kindness. It is most discreditable if a Christian body underpays those who do its work, whether they are ministers of the word and sacraments, or whole-time workers of either sex, or caretakers of the buildings. If Church funds are invested, scrupulous care should be exercised as to the character of the undertakings which pay the dividend. Moreover, in the raising of money for Church purposes, any

methods which savour even remotely of gambling should be sedulously avoided. Even where gambling is absent, there are schemes of money-raising which (innocent enough as they may be in themselves) are, to say the least, singularly inappropriate as means for maintaining the worship of God, or furthering the extension of His Kingdom.

3. The Spirit of Fellowship

We return from this by no means negligible aspect of Christian practice to the more attractive subject of fellowship in worship and in the great work to which we are called. Our Lord's promise to the first band of His disciples still holds good. "Greater works" even than His works shall be done, within the fellowship of the Christian society, in His Name and through His Spirit.

It is beyond our compass to attempt the full interpretation of our Lord's great saying. The Church is doing these "works" when it brings men from darkness to light, when out of the raw material of our human nature it creates saints and heroes, and when it takes its part as the soul of the nation in promoting righteousness and peace. Not less surely is the Church giving itself to those "greater works" when, in co-operation with the science, tenderness and skill of doctors and nurses, it exercises a healing ministry for the relief and cure of bodily disease. Nor can we doubt that the Church may claim its Master's promise when it uses every opportunity for the fulfilment of social duty where there are wrongs to be righted and

sufferers to be relieved. The Church should be a willing instrument in the hands of God for the bringing in of His Kingdom, "and whatever social tasks it can effectively carry out in its corporate capacity it should not hesitate to undertake." [1] The Friends have nobly carried out this principle; witness, for example, their works for famine relief in Russia.

But all these works can best be done—we might say they will only be done—if the members of the Church act in brotherly fellowship together. For the spirit of fellowship is the spirit of love, and the supreme function of the Church, in its life, its worship and its work, is to witness to the love of Christ, to live the love of Christ, to carry the love of Christ into action. Christ came to bring life: He continues that Mission through His Church; and the way of life is the way of love. It was love that won the victory of the Cross; it is the love of the risen Lord which will bring the kingdoms of this world to be the Kingdom of our God and of His Christ.

[1] Memorandum from the Society of Friends.

SECTION XII

SUMMARY OF THE PRINCIPAL RECOMMENDATIONS

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1. *The Christian solution of social problems* is no mere work of supererogation, or secondary interest of the Church. As surely as the Gospel is a word of reconciliation between man and man as well as between man and God, so surely is the Church concerned with these questions. Difficult as their handling may be, the Church is bound to speak and act regarding them. To fail to do so is to stultify alike its principles and its history, and to obscure its preaching of the Gospel. Though this is only part of the Church's task, it is not a mere department: it springs from the heart of the Gospel, and needs to influence every side of the Church's life, whether it be its teaching, its fellowship or its worship.

2. *The truth of the Gospel* provides indeed a regulative standard for conduct in every realm of life. It offers the Christian a salvation which makes him a transformative person in society. The inner and the outer (Godward and manward) sides of the Christian life are indivisible. The Christian Gospel cannot be inwardly received and not outwardly expressed. For those who come to God through Christ, salvation is a change in personal character, and love to God and love to men are inseparable. Because these things are so, the Church must make plain and unmistakable the social characteristics of the Christian life; it must encourage its members

to express their faith in new and adventurous forms of service, each within the province of his own particular place in the social organism; and it must relate meditation to action, and inward piety to social service, ever more and more closely.

3. *Nor can political or economic questions be excepted.* In every sphere of social life the Christian character should shine with its distinctive light. Exceptions made in any sphere (whether political or economic) have in the past produced most serious disasters to society, and fostered the gravest weaknesses in Christian faith and character. The application of Christian principles to the changing circumstances of social life is therefore quite imperative, though, of course, supremely difficult where complex issues are involved. It requires, in combination, both religious and moral insight on the one hand, and experience and knowledge of the body politic on the other. Both factors are indispensable; for without spiritual insight Christians may easily become the mere tools of partisan opinion; and without political wisdom they are in danger of being feebly doctrinaire. The Church should make its spokesmen progressively more competent to teach on these subjects both wisely and profoundly.

4. *The teaching office of the Church* is thus, in some departments, a joint affair of ministers and laymen, the laymen's knowledge and experience being needed to define the social application of the truth, and his faithfulness in applying it being needed to commend it to others. We would magnify the preacher's office of proclaiming the truth of the Gospel in its fullest range; but the truth can

only be transmitted adequately by a Church in which Christian works of social service and Christian thoughts of social progress are constantly promoted and made prominent, as an essential commentary on the Christian creed. This applies in every sphere of Christian education, whether it be in evangelism, or in the training of the young, or in the maturing of the adult Christian life—with each of which we deal in some detail.

5. *Direction and discipline.* In whatever way the Church can influence the personal conduct of its members it can suitably influence also their social conduct. Thus, for example, so far as censure is a fitting instrument of Christian discipline, it should deal with sins against the peace and integrity of society as certainly as it deals with sins against individual purity and self-control. Similarly the praise of good examples and the upholding of fair standards should be used to inspire and illumine social conduct, just as well as individual conduct. And all the means which the Church has at its disposal should be used to gather what is best in the thought and life of its members, and disseminate it to the rest, on these as on any other matters vital to Christian life and character. Official discussions and pronouncements on these matters are needed, but only as the crowning result of a great ferment of ideals and aspirations throughout the whole body of the Church. The Church must help, and not harry, its members to form for themselves those advancing standards of individual Christian action without which no great improvement of the usages of society can ever come about.

6. *Christian discussion.* The central change in Christian practice, needed to bring social conduct into the light of Christian principles, is a great increase in the frequency and range of serious Christian discussion on social questions. Christian standards for each profession and calling, Christian ideals for local social development, Christian opinions on national and international questions, cannot emerge without such a widespread process of honest, friendly deliberation. At present we are hopelessly divided—in interests, in outlook, in sympathy and in understanding—on many of the major questions of the day. We are all greatly in need of personal contact with those who know and feel and see a side of things that life has not revealed to us. Increase of fellowship and unity in national and industrial life must be preceded by a growing unity of mutual understanding; and this can best be gained by Christian deliberation among Christian men and women, meeting in appropriate groups, sharing thought honestly in friendship and with a good conscience towards God. The power of harmonising differences which they may thus acquire in Christian fellowship is one of the supreme needs of our still rudimentary attempt at a democracy.

7. *The training of the ministry.* Our advisers in the Theological Colleges agree that there is immediate need to carry further two changes already in process in the general methods of ministerial training. Firstly, the recognised objects of theological study—scripture, doctrine, history and ethics —need to be taught in more close relation to the

social life of their own times and of the times to which they have to be applied. And secondly, a special course in Christian sociology needs to be developed to meet the need of leadership in Christian social thought and action, for which the present age of the Church is calling. The desired changes cannot be effected except by stages, one need being the higher equipment of more specialised students of Christian sociology to act as teachers. Our recommendations cover both the immediate future, where the possibilities are unfortunately restricted, and the further future, which we wish at once to foresee. Most urgently we wish to see a panel of competent visiting teachers on these subjects, jointly commissioned and jointly used by all our denominations.

8. *Christian social service* to-day must follow the lines of modern need, and adjust itself to the modern organisation of social life, whilst still retaining its own distinctive qualities of reverence for personality and remembrance of the issues of life beyond the here and now. This leads particularly in four directions :

(1) The Church must be ready to share with other social institutions (the State, the municipality, the civic voluntary body, etc.) the control of the works of love to which the Christian enthusiasm for humanity leads ; for the Church is not the only trustee or source of that impulse, and very much of the social-service activity of Christian people ought to be expressed to-day through general civic agencies. These form the first line in the social service army.

(2) But the Church must be so closely identified in sympathy with these civic activities that its members naturally feel bound to enter them and support them in every way.

(3) More than this, the Church should help its members to express their characteristic Christian aims in the greater sympathy, faithfulness and disinterestedness with which their social service is rendered. Especially do we see need for a higher standard of self-effacement, self-criticism and co-operation in social work.

(4) The participation of Christian people in social service should react upon their Church fellowship; and the passion to express the spirit of Christ in these organised forms of social action should be constantly manifest in the meetings and utterances of every Christian congregation.

9. As *Organisation* is essential to the regular fulfilment of any function, the growing recognition of the Church's social function will need some new organisation to express and perpetuate it. This means primarily new local and national councils of Christian congregations and denominations, to focus knowledge and service at the points where they can most fitly express themselves. In organisation on the national scale, well-equipped staff-work also is essential to really fruitful work. We have indicated a variety of important services which we think call immediately for organised co-operation, chiefly to provide the Church with an adequate *Intelligence Department*. We also emphasise the great value of using the existing and autonomous bodies—each having its own special sense of Christian

calling in these matters—as the basis for the more organised and united action which we think is now called for. Individual congregations and individual denominations need, of course, their own organisation to fit into the wider co-operations.

10. *In public worship* we recommend chiefly two things. In the first place we wish to see a marked, but still most carefully guarded, increase of explicit reference in worship to the social life of mankind —the ideals toward which we should press and the evils which we should put away in a community aspiring to be Christian. But still more do we wish to see more emphasis in the minds of Christian worshippers placed on the Christian conception of worship as the offering to God of life as well as of thought. Worship as an activity of the whole personality requires as much; and corporate worship, to be Christian, requires the attempt to offer to God a consecrated corporate (*i. e.* social) life. Thus we can hope for no great reformation of society, nor any great revival of religion, unless the whole of our temporal life is thus bathed in the light of the eternal and all our communion with the eternal inspires us to seek its embodiment in the temporal and the material.

11. We are brought back to the week-to-week life of the Christian congregations and denominations, in which Christianity finds its chief visible expression. The chief "social function of the Church" is to manifest to the world a corporate life whose "social" features are all conspicuously Christian—where men and women of all classes meet and share not only a common worship but a

common fellowship of thought and joy and service; a fellowship into which the varied interests of business and politics, work and play, all enter, and in which everything is done in the spirit of brotherly love which is the spirit of Christ.

Signed:

J. A. Lichfield (*Chairman*).
J. Vernon Bartlet.
Henry Carter.
Arthur Dakin.
Oliver Dryer.
G. A. Edwards.
*G. A. Gollock.
Fred Hughes.
P. T. R. Kirk.
John Lee.
J. V. Macmillan.
Archibald Main.
Henry A. Mess.
Thos. Nightingale.
Mary E. Phillips.
Mary E. Thorne.
David Watson.
W. J. Wray.
Malcolm Spencer (*Hon. Secretary*).

* Miss Gollock was unable to attend the Meetings of the Commission but signs as being in general accord with its report.

Note of non-acceptance.—Since the "general substance" of the Report of the Social Function of the Church is based on the assumption that the Church of Christ has been divided, contrary to what I believe to be Our Lord's promise, I am unable to sign it.—(*Signed*) Leslie J. Walker, S.J.

Note.—After the decision arrived at by His Eminence the Cardinal-Archbishop of Westminster and communicated to the Executive Committee, Father Vincent McNabb, O.P., regrets that he is unable to sign the Report.

The members of the Commission who having co-operated in the preparation of the above Report attach their signatures, do so as individuals and in no way commit the Churches or Societies of which they are members. The acceptance of the Report by a signatory denotes agreement with the general substance of the Report, but not necessarily with every detail.

FOREIGN MISSIONARY SUPPLEMENT

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Parallels and Illustrations from the Work of the Church in non-Christian Lands.

To anyone who from the point of view of Africa and the East has watched discussions ranging round the League of Nations, few things have been more remarkable than the constant oblivion of anything beyond Europe, America and Japan. The fact of oblivion may be sufficiently verified in the newspapers from 1917 onwards. Yet, if he have an imagination, every Christian, and indeed every lover of his kind, ought to take it as a guiding principle that such a policy must be related to all the peoples of the world. It is safe to say that even to-day hardly any of our problems escape the complication of foreign factors, and that a generation hence the social conditions of the great countries of the East, of Africa and of South America will modify the daily lot and opportunity of each family in the British Isles. The rapid increase of communications within the last fifteen years is one guarantee of this, and it is probable that in the near future flying and wireless will advance far beyond the beginnings of to-day.

For another reason it is essential that the home Church should be alert to study the spiritual and social conditions of foreign lands. Larger numbers

of our own people go abroad every year. There is, then, a special call to face the fact that men and women who have made Christian profession in England cast it to the winds after a few weeks in a foreign station. There is a pathetic regularity about the process. It is true that things are not so bad as they were. Increase of communications has also brought a measure of blessing, home influences are not quite so far away; but it is difficult to state with too strong an emphasis how serious the problem still remains. Yet for the most part the Churches in Britain are indifferent. They take little trouble to write letters of introduction for their migrating members, and they give but poor support to the Societies which try to put Colonial Churches on their feet. It almost seems as if we are back in the Old Testament theory that our God is the God of the British Isles and that it is too much to expect our sons and daughters in a strange land to sing the songs and hold the faith of Zion. Surely if we have a Christian interest in those whom we have trained, it is as essential that they should be Christian in Calcutta or Johannesburg as in Manchester or Southampton. It follows that we ought far more consciously to train the people of our Churches in an understanding of the kind of world in which they may have to live the Christian life, and in the second place to give more intelligent backing to all the agencies for European work in these distant lands. For my own part I find it hard to see how we can hope to isolate the condition of the whites from that of the coloured peoples among whom they live, and from whom so many

visitors and students come to us. In other words, it is only logical that we should also support Foreign Missions.

One burning need ought to be stated in plain terms. In the whirlpool where East and West meet there is probably nothing more unchristian, probably, too, nothing characteristically more Anglo-Saxon, than racial prejudice.[1] In this country many Christian families will receive a coloured man and give him sympathetic hospitality. They will feel that their lives are more interesting because they do so. People of those same families, after a month in the atmosphere of an Eastern port, will tell you that they can have nothing to do with the "natives." This change represents a moral decadence which marks the Church's failure, and in the next few years must have terrible reactions upon our spiritual life, if it is not arrested. In the first place we are called to let the sunlight of God's view of man into every breeding-place for the microbes of race antagonism, and in the second place consciously to try to inoculate our people against the infection they will find in the mixed society to which they go.

The Church at home, for its own sake, is intimately concerned with social and religious problems abroad. Let us for a moment look on the other side of the page. The whole missionary undertaking is just as

[1] It is impossible to keep mentioning the different races with which our own people, or the similar American type, are constantly coming into relation. We shall in general speak of the East, but in doing so we shall think all the time of Africa, of the Pacific, of Mesopotamia, to some extent of South America and even of the Southern States.

intimately concerned with the success at home of efforts like this Conference, and of all else that makes for social regeneration. Nothing has done more to paralyse the influence of Christian Missions among the better educated classes of the East than what they have read, or in visiting have seen, of the social conditions of Great Britain and America. Unfortunately visitors from the East have far more chances of seeing and reading about the diseases of our civilisation than of coming into contact with the forces which feed and renew its life. Indian students see Bloomsbury and the theatre quarter of London; they do not see nearly so much of the solid Christian goodness of suburban homes. The result is that, with a frequency which people in this country would hardly credit, the sins of this "Christian" land are cast in the teeth of any man who tries to preach the Gospel to the educated classes. Even on our political relations the same impression of moral failure in the West has had a dangerous effect. The Indian or Japanese leader undervalues the possibility of support from a country which is not more successful in ordering its own house. One extreme instance may be given to show how social conditions at home stop the mouth of the missionary. A certain Missionary Society runs a ship in the Pacific, with half a dozen white officers and a native crew. Some four years ago an epidemic of influenza carried off so many of the crew that the rest fell into panic and had to be sent home. They were replaced by white sailors. But it was only for one voyage. In the Christian or semi-Christian islands to which the ship went, the

scandal that was caused by the conduct of the white crew was so challenging that before the next voyage it was felt to be imperative to secure a crew of natives[1] once more. When the matter was reported in London, a man with wide naval experience pointed out that we must trace the origin of our shame in the quarters provided for merchant seamen on many of our sea-going lines. "If you treat men as brutes," he said, "you mustn't wonder if they behave like brutes." Glasgow, Liverpool and London fight against the message of Jesus, as long as they provide filthy quarters for their sailormen.

One more thing should be said to help to outline the problem. The sins of our Western civilisation are for the most part automatic developments of carelessness and selfishness, but are not really intended by the society in which they grow. In many of these more primitive communities and among some of the great Eastern peoples, where the white man turns any stone under which he is likely to find a dollar, the evil is of a more crude, deliberate and indeed diabolical, kind. There is deliberate exploitation, deliberate cheating, deliberate smuggling of noxious drugs. At a farmers' meeting held in July 1919 a farmer in South Africa advocated the systematic supply of drink to natives, because, while they remained sober, they were making too much progress to be treated any longer as serfs. British and

[1] In a general statement of this kind the word "native" is unavoidable. It is used with no sense of indignity and merely to distinguish the people who actually belong to the country from the "foreigners" who do not.

American firms made public rejoicing that China was likely to be freed from the opium which had cursed her and set afoot immediate plans for breweries in China to provide a substitute. Among this unholy fraternity the Americans were in a better position than the rest, because after prohibition brewing plants were going cheap. It is possible in England to ignore the aggregation of evil. In Africa and the East it comes to a hand-to-hand fight between the little unsupported army of God and all the devils that can possess Man's soul.

We have tried to show that it is important to keep the social problems of other lands in mind. In the short space available I can only give a summary of the Christian forces working to change the outward conditions of human life, in connection as a rule with the Missionary Societies.[1]

We will ask first what has been the general influence of the missionary in his relation to civilisations of various levels, and then we will ask what is the more recent tendency of the Missions and the Churches which under God the Missions have been privileged to create.

(1) *The missionary and the primitive community.*— The primitive community was almost invariably wanting in civilisation. The moment any household began seriously to attend to the message of the Gospel, the missionary was bound to consider how the social life around would affect its growth towards and in Christianity. He told the warriors

[1] A certain amount of further information can be obtained in my own small book, *Social Problems and the East*, to be got from any Missionary Society or the Student Movement.

to cease from fighting. Were they, then, to hang about their villages, doing no labour and probably giving way to sexual excesses? Their use of their natural resources was ignorant and wasteful. In many cases their poverty was wretched and, if the weather was unkind, famines swept down upon them and found no reserves or relief to mitigate their horror. It is interesting to observe how the missionaries of old days, speaking in their English Churches an evangelical phraseology which has well-nigh disappeared, without exception and as it were by instinct threw themselves into social training as an essential part of their Gospel. They hewed out harbours (the chance of communication widened the imagination and made people fitter to understand the Bible) and started industries, such as those for which on many of their stations the Roman Catholics have so great a reputation. Some of their enterprises have helped to raise the economic life of large communities, and some have opened a new door of dignity and usefulness for women.

Then, again, when the group of catechumens had grown sufficiently to affect the corporate life, it was natural to call in the missionary as arbitrator in quarrels. Soon this function was yoked with that of legislation. Of recent years, as the Churches have become strong enough, Church Councils and other such bodies have taken over the settlement of disputes and scandals, with the making and enforcing of Church laws, and the foreigner has wisely resigned his office. One of the results of Christianity has been that well-known native Christians, because they

can be trusted, are called in to settle controversies among non-Christians.

The more intelligent administrators, as they express themselves, for instance, in the Government Commissions of South African education, have been distressed and alarmed by the rapid decay of the old native beliefs, the cement, as it were, by which the tribe was held together. It is sometimes suggested that missionaries broke up the tribal life. There is no doubt that in earlier days and among the less stable missions of the present time there have appeared tendencies to cut away everything traditional and tribal as being contrary to the Gospel. But missionaries of better mental training and more modern sympathy seek to destroy as little as possible and to make the Gospel the fulfilment of the best in every previous tradition of the land. At the same time it is impossible to avoid a certain measure of destruction. Setting the captive free, giving sight to the blind, healing the sick, all have their negative as well as their positive aspect. There are sure to be things you must sweep away before you can build the Kingdom. But the missionary does put something in the place of what he shatters. It is often forgotten that the ideas imported by Western society are not a whit less disintegrating and that they offer no substitute for the moral sanctions and ideals which they have eaten away. Indeed few who are not influenced by religious feeling realise that there is anything to lose, or that a process of rapid erosion is going on. To put it shortly, the undermining of the old standards is inevitable. The vital question is: Who will show

us any good to put in their place? On the authority of some of the wisest observers we may answer that it is only the Christian Church and men who, if not religious in profession, have the religious mind.

Two instances may be quoted in proof. First, several of the Commissions referred to in South Africa have stated in print their judgment that for the future well-being of the natives Christianity was essential. The second fact is that in the Groups in the Pacific where Western contacts have been allowed to do their work, unmitigated and unchristianised, the natives have largely died out. Where Christianity has offered a means of interpreting, conquering and assimilating the new forces which enter from Australia, the populations are holding their own, and in some rather surprising cases even increasing. It is no exaggeration to say that the physical life of several primitive peoples depends on Christian Missions and on the generous support and co-operation of certain more enlightened Governments. It is good that the influence of many administrations is showing itself more pro-native every year, and there is a growing disposition to welcome the co-operation of Missions, notably on the educational side.

(2) *The missionary and the oppressed in the greater nations.*—In every land the missionary has stood for enfranchisement. The mass movements in India have lifted the Christian to such a level of independence that the non-Christians from the same divisions of the out-castes are following their example and asserting themselves politically in an entirely new way. The missionary has almost

always been the champion of the oppressed. He has sought to put an end to slavery, foot-binding in China, the caste system in India and the killing of unwanted girl babies, or, as in Africa, the murder of twins. The whole conception of womanhood takes a different level where Christianity can make itself heard.

(3) *The missionary and the independent classes.*— The third section is the average community of good standing. For pure emancipation this group will obviously have little need of Christian social activity; but through education, High Schools have done a great social work, and for the most part wisely. So have Mission Hospitals. The missionary has been the importing agency for the noblest ideas of the West, and particularly for ideas of public service.

But there are dangers just ahead. Where Christian groups have been raised socially and economically by missionary teaching, there is a risk that we may create some of that selfish preoccupation with personal interests which we are just trying to abolish in the Church of our own land. The message of individual liberty, responsibility and redemption may be misinterpreted as justifying the competitive system. Therefore it should be the declared policy of a Mission to call men away from the lust for acquisition and lead them in a Christian campaign for fellowship. It is encouraging, however, to see the degree to which bands of Christians in the great Churches of the East are leading in movements for social welfare. Certain Japanese Christians, for instance, stand out from other employers because of their efforts to

improve the condition of their work-people. Again, Mr. Basil Mathews has two striking articles in *Outward Bound* for May and June 1923, on Toyshiko Kagawa, a labour leader and apostle of the Kobe labour tenements, who under modern industrial conditions seems to deserve the title of "the St. Francis of the Japanese slums."

Of course it would be a mistake to claim too much credit for Missions and the missionary. As a foreigner the missionary is always somewhat detached from the organised life of the community, and in many earlier instances attained an external authority which enabled him to snap his fingers at popular prejudice. The result was that to attack vested interests such as caste in India, or foot-binding in China, was much easier for him than for the Christians of the country. Sometimes missionaries have kept rosy spectacles for the little weaknesses of their own people and a darker pair with which to study "heathen" life. On the other hand, missionaries of the highest rank have been noted for their protest against the action of their countrymen. The martyrdom of John Smith of Demerara a hundred years ago, the championship of native rights by John Philip of South Africa, the lives of such men as Bishop Selwyn, or of Mr. C. F. Andrews to-day, have done much to remove the sins and unchristian abuses of which the white man would otherwise have been guilty, and to set a higher standard.

Now for a rapid sketch of the tendencies for the future.

(*a*) The unconscious economic demand which

influenced the old missionary is giving way to a conscious economic demand, especially on behalf of the more primitive and neglected. Certain mass movement areas, for instance, can never support their Churches as long as their people count themselves fortunate to get one meal a day. Advance in economic life is seen to be part of the life abundant which the New Testament promises. Closely allied with this tendency is the new tendency in education. Thinkers on education in every country are telling us that we must reconstruct our system so as to train our boys and girls in and for their normal life. At the present time all India is buzzing with discussion of the Moga school, where the best educational principles of America have been brought to bear on the economic needs of the poorest section of the Punjab population, and where the lessons of the most impressive changes in negro education in the Southern States have been applied with discrimination to one Province of India. One part of this theory insists that the village school ought to be a community institution, *i. e.* that it should continue the education of the adults of the village and supply to them interest and stimulus in a religious atmosphere. The application to Mission problems among the depressed class is obvious.

Nationalism brings its contribution and adds more weight to the moving scale. Amid much frothy speaking and much desire which, though genuine, is not genuine enough to be patient in opposition or to bear suffering, there is a wonderful growth in the truest patriotism. In every land, there are a few apostolic souls who are search-

ing around for the remedy by which their people may be delivered. At the same moment missionary enthusiasm in the West is linking itself so closely with social problems that many missionary candidates are deliberately seeking means to extend the social message of the Gospel. The two sections come into mutual fellowship, and the missionary finds that in social service, especially if it be of a co-operative kind, he has a weapon for the best sort of evangelism. The legislation of the Ceylon Government in a matter of housing was actually based on a systematic inquiry conducted by the boys of Trinity College, Kandy. Plainly, too, Missions have it in them to supply that new training in character which is essential if on democratic terms the countries of the East and Africa are to govern themselves.

Nor should it be forgotten that none of these things happens within a ring fence. Outside the circle of confessed Christians there is in all cases a mass—in India an enormous mass—of people whose thought is saturated to a greater or less degree with the Christian ideas and ideals. This is nowhere more manifest than in the criticism of hoary injustice and social inequality.

Looking further still into the future, we may see the day approaching when the Churches of the great Eastern lands, so far importers of Christian teaching and guidance, will begin an export traffic to the Western Church of a value which as yet we have no standards to measure. The World's Student Christian Federation, which met in Peking in 1922, discussed social questions, and notably the problem of war, and drew much that gave life and point

to its discussions from the fearless, energetic thinking of the younger Christian students of India, China and Japan. The Shanghai Conference, about the same time, laid down canons for the improvement of industrial conditions with a courage which should inspirit other Churches. About twelve months ago in India I met a young Indian leader, facing the problem of the education of his particular community and leading a radical movement for a new type of Christian College. I can only mention here two of the thoughts that moved him most. The first was that his community must be put into a position of unity with other communities till now thought to be its rivals, and that this unity must be regarded as an instrument for the service of India as a whole. Second, that it was waste of time to talk of Christianity for India to-day, unless it was aiming with more literal faith to accept and apply the New Testament standards in regard to wealth, rank, brotherhood and all the organisations of daily life. Such voices from the East will speak to the Churches of the West with a startling emphasis, and we shall receive their message as something which God could only speak through Eastern lips.

In closing, one thing more must be said. This Report speaks of fellowship between Christian bodies. There is still a sad measure of denominational difference in the Mission-field, but there is a co-operation and a Christian freemasonry among missionaries, and in most quarters among Christian converts, which are too little known in England. Nor are there many groups in this country (perhaps none, if we take into account the amount of active

and organised co-operation which is involved) where there is so much simple acceptance of the blessing of divergent types of Christian thinking, so much warm and positive comradeship in the spirit of Christ, as in the Conference of British Missionary Societies started after the Edinburgh Conference of 1910. This is not less marked on its international side. The friends of Missions have learnt something at least of what is asked in the chapter of this book which deals with co-operation.

FRANK LENWOOD.

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APPENDIX

1. SOME EXAMPLES OF CHRISTIAN SOCIAL MANIFESTOES

(*a*) MANIFESTO OF THE FEDERAL COUNCIL OF THE CHURCHES OF THE UNITED STATES

Facing the social issues involved in reconstruction, the American Churches, through their common council, have recently affirmed, as Christian Churches:

1. "That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the co-operation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labour. Sympathising with labour's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.
2. "That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.
3. "That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through Government labour exchanges, public works, land settlement, social insurance and experimentation in profit sharing and co-operative ownership.
4. "That women should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labour; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race."

APPENDIX

(*b*) A RESOLUTION OF THE CHRISTIAN CHURCHES OF CHINA AT SHANGHAI, MAY 1922

"In full realisation of the swift oncoming of the modern industrial system from the West, the Committee urges that the Church fearlessly take the lead in the forming of such public opinion as shall prevent a repetition in China of the industrial tragedies of the West and as shall put China in line with the other civilised countries which have endorsed the industrial standards of the League of Nations.

"The Committee asks the Church to take this international standard as its ultimate goal, and for the immediate future to endorse and promote the following three points: No employment of children under twelve; one day's rest in seven; and the safeguarding of the health of workers by short hours, improved sanitary conditions and the use of safety devices.

"It also recommends that in connection with the National Christian Council a Council on Economic and Industrial Problems be formed, with a permanent secretary; and that the training of social workers be given as strong consideration as is at present given in the fields of education and medicine."

The first Conference of the Christian Church of China adopted the above proposal as it was thus presented to them by its Committee.

(*c*) A KINGSTON MANIFESTO

WHEREAS there has seemed to be conflict and disagreement between the ideals of the Christian Churches and the ideals of Labour, we jointly desire to affirm our common agreement to the following principles and objects.

PRINCIPLES:

1. That every human being is of infinite and equal value, because all men are brethren, having a common origin.
2. That as world citizens we are members one of another, and therefore have mutual obligations of service.
3. That just as the units comprising society have duties and obligations towards society as a whole, so organised society has a duty towards its members of seeing that all have the opportunity of securing all that is essential to the living of a good and complete life.

4. That there is a grave responsibility resting upon every man to labour with all his strength and intelligence for the common good.
5. That, production and service in the interest of the community being a duty incumbent upon all, the pursuit of personal gain as the main end of life is both anti-social and anti-Christian.

OBJECTS:

1. The securing for all of an adequate share of the mental and material wealth of the world so that all may be brought up in health and vigour.
2. The securing for all of reasonable leisure to allow of the highest development of physical, mental and moral powers.
3. The securing for all of such dwellings and environments as shall make for the upgrowth of a virtuous and happy people.
4. The securing for all of a liberal education, involving a knowledge of religious, ethical and scientific thought such as will result in strength and purity of character.
5. The upholding and promoting by all the means in our power of social purity and temperance, the sanctity of home life, the humanising of our penal code, and the building up of a true and effective League of Nations and Peoples, based upon the principles above stated.

The undersigned hereby call upon the Inhabitants of Kingston and District to judge all great questions of the day as they arise in the light of the above principles, and endeavour to bring about the realisation of the above objects.

(*Signed by twenty of the Clergy and Ministers and by nineteen members of the Kingston Divisional Labour Party on February* 26, 1921.)

(*d*) A MANIFESTO SIGNED BY FIFTY NORWICH MINISTERS

We, the undersigned representatives of the Christian religion, conscious of the industrial difficulties and anxieties of our time, and desirous of a better social order, have felt impelled to issue a simple declaration of some convictions we share in common. And this we do especially with a twofold object: To express our

sense of the social responsibility of Christian people, and also to urge upon them a deeper study of and concern for the great issues that are involved in what is called the social question.

We are agreed that since Christian character can only be wrought out in social life, it is the urgent duty of the Christian Church to interpret, for all who own allegiance to Jesus Christ, the principles that must guide their conduct therein. Further, though the Church cannot speak with authority to those who deny its faith, yet we hold it to be the Church's duty to proclaim the Christian ideal as the only one that can answer the needs of the world.

We are agreed that the following main principles must be the Christian's guide. Every human being is of equal and infinite value; this value can only be realised in the purpose of his life. The Christian purpose is the service of God in and through the service of man, and material things only find a value in so far as they minister to that service.

With these principles for our guide, we are agreed that the Christian who is seeking to establish the Kingdom of God on earth as it is in heaven, can be satisfied with no ideal that makes less than the following demands:

> Since the Christian purpose is service, industry should be guided by the needs of all, and not by the mere desire for profits. No man may shirk his just and appropriate share in that service: every man should have his just and appropriate share in its control and its fruits, since no one may be treated as a mere hand or means of production. Thus industry becomes the work of free men, and the joy of service thus restored is the only thing that can produce good work.
>
> Service must also be the guiding principle in the use of talents, opportunities and material goods. This implies, for instance, that the Christian will regard it as a duty to use his vote and to take his share in local and national government. He will not seek to accumulate for his own use more material wealth than is necessary for efficient service, and he will not be satisfied until all men are enabled in like manner to render their most efficient service also.
>
> The education of every person should aim at the development of his whole personality in order that he may render to his fellows to the fullest degree that service for which he is best fitted.

Facility for such education as shall make this possible should be open equally to everyone, irrespective of his parents' financial resources, and this without eliminating the responsibility of the parent or the student.

Everyone should have a home that is not liable to destruction by unemployment, etc. (as is recognised by many public bodies to-day), with full opportunity therein to realise and enjoy goodness, beauty and truth.

The enjoyment of all such opportunities should be dependent on a man's willingness to serve his fellow-men.

This, we are agreed, is the least that the ideal of the Kingdom of God will demand, when applied to social life, and we believe it is the duty of the Church publicly to own that the principles of Christ are consistent with no smaller ideal, and to press on all its children their urgent duty to seek its fulfilment; nor can any considerations of mere economic expediency justify a Christian in refusing to take part in this endeavour.

While we are agreed that it is beyond our province to attempt to lay down the method by which this ideal is to be reached, we venture to make the following appeal for immediate action to all who acknowledge our Lord Jesus Christ as their Master and Guide.

To the Christian employer we say that we recognise to the full the load of responsibility that at present he carries; but we appeal to him to remember that those he employs are his brothers, and to take them into his confidence as far as possible, and to give them the opportunity of expressing freely their views as to the best method of making their common task a real service to the community.

To the Christian employee we say that we recognise his work as service in God's Kingdom of equal value with any other, and we appeal to him to do his best in that service, treating all his fellows as brothers, and accepting the principle that it is as unjust for the workers to withhold a part of their productive power, if by so doing they injure the community, as it is for manufacturers to do so for the sake of raising prices.

To the Christian investor we say that he cannot shirk his share of the responsibility for the results of our industrial system, and we appeal to him to regard his wealth as a trust, and to do his best to insure that no enterprise in which he shares exploits his

fellow-men or ministers to the luxury of the few at the cost of the needs of all.

To all Christian men and women we say that, as consumers, they ought to be concerned about the conditions under which goods are produced and services rendered, and we appeal to them to seek to understand these conditions and to help to create a righteous public opinion that will refuse to seek a bargain at the expense of the welfare of brother men.

For the great tasks of our day we need supremely spiritual vision and faith—faith in our fellow-men, faith in the power of spiritual ideals and, above and beyond all, faith in the redeeming grace of Christ and the co-operation of the Spirit of God.

2. EXAMPLES OF CONFERENCE AND LECTURE PROGRAMMES

(*a*) THE UNITED SUMMER SCHOOL OF CHRISTIAN SOCIAL SERVICE. SWANWICK, 1923

"INDUSTRY AND HUMAN NATURE"

Saturday, June 23.—"The 1924 Conference."
Speaker: The Rev. C. E. RAVEN, D.D.

Sunday, June 24.—Addresses by the Rev. J. E. SAWBRIDGE, the Rev. Father VINCENT McNABB, O.P., and the Rev. SAMUEL HORTON, thus representing the Anglican Church, the Roman Catholic and the Free Churches.

Monday, June 25.—"The True Purpose of Industry and Men's Actual Motives."[1]
Speaker: The Rev. A. J. CARLYLE, D.Litt.

Tuesday, June 26.—"How is the Wage System related to Capitalism?"
Speaker: Mr. J. J. MALLON.

Wednesday, June 27.—"Unemployment: its Causes and Remedy."
Speaker: Mr. F. D. STUART.

Thursday, June 28.—"Commerce and Christian Principle."
Speaker: Sir GEORGE PAISH.

Friday, June 29.—"International Reactions in Industry, Commerce and Finance."
Speaker: Mr. E. F. WISE, O.B.E.

Saturday, June 30.—"Immediate Possibilities of Industrial Reform."
Speakers: Sir MAX MUSPRATT, Bart.
Mr. C. G. AMMON, M.P.

Sunday, July 1.—"Christ's Judgment of Modern Industry."
Speaker: The Rev. A. E. GARVIE, D.D.

[1] Each subject was treated first in a lecture, then in open discussion, and then in small study groups.

APPENDIX

(*b*) SUBJECTS FOR ADDRESSES ON CHRISTIANITY AND SOCIAL PROBLEMS OFFERED BY THE AGENT OF THE INDUSTRIAL CHRISTIAN FELLOWSHIP AT WIGAN

1. Some Modern Movements towards a Christian Social Order.
2. Can the Church make Revolution unnecessary? Christ or Chaos?
3. Christianity and the League of Nations.
4. The Christian Socialists: Charles Kingsley and F. D. Maurice, etc. (one or three Lectures).
5. John Wesley: his Life, Times, and Social Teaching.
6. Some Modern Christian Social Reformers.
7. The Influence of Christianity on Political and Social Ideals.
8. Foreign Missionary Work and Social Problems.
9. Christianity and Socialism. Where they agree and where they differ.
10. Utopias: Old and New. The City of Man's Dreams.
11. Karl Marx: his Life and Writings. An Appreciation and a Criticism.
12. Credit and Babies. Birth Control and our present Social Order.
13. The Social Philosophy of Carlyle and Ruskin, and its Influence on Modern Social Ideals.
14. The Policy of the I.C.F. A reply to some local criticisms.
15. An Open Mind; or, The Tragedy of "eyes that see not and ears that hear not," in relation to our Social Order.
16. Mind, Religion and Health. Modern Faith-healing Movements.
17. Religion and Music.
18. The Story of Democratic and Social Hymns. Etc., etc., etc.

APPENDIX

(c) THE METHOD OF THE INDUSTRIAL CHRISTIAN FELLOWSHIP CRUSADES

Various experiments have been made with these Crusades. They are founded on the belief that, in the proclamation of the Christian social message, a wider field must be sought than that afforded by the traditional Mission.

In a typical Crusade of a little more than a week, special preachers fill the pulpits of the Churches on both the Sundays comprised in the Crusade period, and a constant stream of intercession is ensured both before and during the mission. The fullest co-operation, moreover, of the clergy and Church workers is sought and welcomed. But the *distinctive* appeal is to all engaged in industrial and commercial life.

For the Employers there are specially convened meetings of the Chamber of Commerce, the local Branch of the Federation of British Industries, the Rotary Club, and, in the afternoons, the Invitation Meeting at some private residence.

For the Employed, dinner-hour meetings are held at the pit-heads, factories and mills; and open debates and conferences arranged with Trade Unionists, together with sectional meetings for women, business girls, school teachers and the like.

All these various groups are combined in the great "Mass Meetings" held nightly in the largest halls the town affords, which are filled to overflowing.

From the point of view of the general public, the most striking feature of an I.C.F. Crusade is the open-air work. "Pitches" are manned nightly, by a team of some half-dozen Crusaders (men and women), in the most populous parts of the town. Here, an ordered sequence of teaching is given, relating the common facts of social and industrial experience with the fundamental truths of the Christian faith, especial stress being laid upon the sacramental nature of work. Ample opportunity is afforded for questions and difficulties.

Ultimately the challenge is a twofold one. Professing Christians are urged to make their faith operative in common life, while those at present outside the Churches are invited to re-discover in the Lord Jesus Christ the fulfilment of their best aspirations for a new social order.

3. BIBLIOGRAPHIES

(*a*) BOOKS ON THE SOCIAL FUNCTION OF THE CHURCH

(*See also Bibliographies in the Historical Survey.*)

1. *The Social Function of the Church.* Malcolm Spencer. (Student Christian Movement. 4*s.* and 6*s.*)
2. *The Church and Social Service.* Archbishops' Committee's Report. (S.P.C.K. 1*s.*)
3. *The Social Expression of Christianity.* David Watson. (Hodder & Stoughton. 5*s.*)
4. *The Priest and Social Action.* Fr. Charles Plater, S.J. (Longmans, 1914.)
   (One of a series of Manuals for Catholic Priests and Students. O.p.)
5. *Our Social Heritage.* Graham Wallas. (Allen & Unwin. 12*s.* 6*d.*)
   (Chapter XII. A severe criticism of the Churches by one who is outside them.)
6. *The Social Gospel.* Harnack and Herrmann. (Williams & Norgate. 5*s.*)
7. *Social Aspects of Christianity.* B. F. Westcott. (Macmillan. 6*s.*)
   (See especially Part I, Chapter V, and Part II, Chapters I–IV.)
8. *The Issue of Personal Faith in Social Service.* Will Reason. (Congregational Union. 2*s.* O.p.)
9. *The Social Teaching of the Bible.* Ed. S. E. Keeble. (Kelly & Co. 2*s.* 6*d.*)
10. *Gesta Christi.* C. L. Brace. (Hodder & Stoughton. 6*s.*)
    (Rather an old book now, but it contains a valuable collection of material as to the actual influence of Christianity on Society.)

11. *The Key to the World's Progress.* C. S. Devas. (Longmans. 1*s.* and 2*s.* 6*d.*)
(The writer is a Roman Catholic; the book is a historical survey of the Church's influence in social life.)
12. *Christ and Civilisation.* (Free Church Council, 1910. 10*s.* 6*d.*)
(A collection of Essays by various writers. Chapter XII, by Sir Henry Jones, warns against an easy identification of Christianity with any specific social or political programme.)
13. *Protestantism and Progress.* E. Troeltsch. (Williams & Norgate. 4*s.* 6*d.*)
14. *Christianzing the Social Order.* W. Rauschenbusch. (The Macmillan Co. 12*s.*)
(Chapter II contains an account of the response of the Churches in America to the challenge of the social gospel.)
15. *The Labour Movement and the Social Catholic Movement in France.* P. T. Moon. (Macmillan. 18*s.*)
(A historical monograph on French Catholic thought in the last century.)
16. *The Christian Use of Money.* Ed. Lofthouse. (Epworth Press. 3*s.*)
(Contains an historical survey of the Church's teaching about money, Chapters IV and V.)
17. *Property: its Duties and Rights.* By various authors. (Macmillan.)
(A fuller treatment than 16.)
18. *Christianity and Industrial Problems.* Archbishops' Committee's Report. (S.P.C.K. 2*s.*)
19. *Personal Ideals and Social Principles.* Archdeacon Cunningham. (S.P.C.K. 6*d.*)
20. *The Church and Industrial Questions.* A. C. Headlam. (S.P.C.K. 4*d.*)
(19 and 20 are pamphlets, conservative in tone, criticising severely the methods and recommendations of 18.)
21. *The Church and Industrial Reconstruction.* (Association Press, New York. 1 dollar and 2 dollars.)
(Roughly an American equivalent of 17. See especially Chapter VIII.)
22. *The Acquisitive Society.* R. H. Tawney. (Bell. 4*s.* 6*d.*)
(Chapter IX discusses *inter alia* the revival of Church discipline.)

23. *The Church and Labour.* Ryan and Husslein. (Harding & More. 17*s.* 6*d.*)
(Useful for information as to the discipline of the Roman Catholic Church; contains many important documents.)
24. *Christian Discipline of the Religious Society of Friends.* Three Parts. (Friends' Bookshop. 2*s.* and 1*s.* 6*d.*)
25. *The Methodist.* Henry Carter. (Kelly & Co. 2*s.* 6*d.*)
(A study of the early Wesleyan standards of Christian discipleship.)
26. *The Return of Christendom.* By various writers. (Allen & Unwin. 7*s.* 6*d.*)
27. *Work, Play and the Gospel.* Malcolm Spencer. (Student Christian Movement. 4*s.* and 2*s.* 6*d.*)
(Deals with the Church and recreation.)
28. *The Social Worker.* C. R. Attlee. (Bell. 6*s.*)
(See Chapter VI, " Religious Agencies.")
29. *The Social Implications of Christianity.* John Lee. (Student Christian Movement. 4*s.* 6*d.*)
(See Chapter IV, " Worship.")
30. *The Church in the Commonwealth.* Richard Roberts. (Allen & Unwin. 4*s.* 6*d.*)
31. *Churches in the Modern State.* J. N. Figgis. (Longmans. 5*s.* O.p.)
(30 and 31, one by a Free Churchman and the other by an Anglican, are pleas for freedom of the Church from interference by the State.)
32. *The Influence of Christianity upon Social and Political Ideas.* A. J. Carlyle. (Mowbray. 2*s.* O.p.)
33. *Report of the Lambeth Conference* 1920. (S.P.C.K. 2*s.*)
34. *Christian Responsibility for the Social Order.* S. E. Keeble. (Epworth Press. 2*s.* 6*d.*)
35. *Studies in the Christian Gospel for Society.* H. A. Mess. (Student Christian Movement. 6*s.*)
36. *The Bible Doctrine of Society.* C. Ryder Smith. (T. & T. Clark. 10*s.* 6*d.*)
(Especially Chapter VIII.)
37. *The Christian Revolution.* H. T. Hodgkin. (Allen & Unwin. 7*s.* 6*d.*)

APPENDIX

(*b*) A SAMPLE LIST OF STUDY CIRCLE OUTLINES PUBLISHED BY THE INDUSTRIAL CHRISTIAN FELLOWSHIP

1. *Self, Society, Service and Jesus Christ.* 8*d.*
   (Suitable for beginners in social study. Leaflets.)
2. *The Christian Adventure.* A. H. Gray. Outline, 6*d.* (Text-book, 2*s.* 6*d.*)
   (Arranged for five meetings. A quite simple study of the social implications of Christian discipleship.)
   Tableaux for use with the above, 8*d.*
3. *The Social Message of the Church:* through worship, fellowship and teaching. 10*d.*
   (For six meetings.)
4. *Facts of our Faith.* 8*d.*
   (Six studies of the social implications of Christian truth.)
5. *Christianity and Industrial Problems.* Archbishops' Report. Outline, 8*d.* (Text-book, 1*s.* 6*d.*)
   (Nine studies, fairly comprehensive.)
6. *Archbishops' Report on the Evangelistic Work of the Church.* Outline, 6*d.* (Text-book, 1*s.* 3*d.*)
7. *The Economics of Every-day Life, Part I.* Penson. Outline, 6*d.* (Text-books, 4*s.* 6*d.*)
   (Valuable for beginners.)
8. *Modern Industrial History.* R. W. Worts. Outline, 6*d.* (Text-book, 4*s.* 6*d.*)
   (For six meetings.)
9. *The Social Function of the Church.* Malcolm Spencer. Outline, 6*d.* (Text-book, 4*s.*)
   (Six studies of the subject generally and three of practical applications to Church life.)
10. *The Acquisitive Society.* R. H. Tawney. Outline, 8*d.* (Text-book, 4*s.* 6*d.*)
    (For fairly advanced students of economic problems. Ten meetings.)
11. *A Challenge to the Churches.* R. H. Tawney. Outline, 3*d.* (Text-book, 6*d.*)
    (Deals with the last two chapters of No. 10.)

12. *The Facts of Poverty.* H. A. Mess. Outline, 2*d.* (Textbook, 2*s.*)
(Eight studies, simply written.)
13. *Outline Studies in the Christian Gospel for Society.* H. A. Mess. 3*d.*
(Seven studies with Bible readings and other book notes: for private or group use.)
14. *Christ and a League of Nations.* Rev. T. W. Crafer. 4*d.*
(Six studies for advanced students.)
15. *The Sermon on the Mount:* in relation to social work. 2*d.*
(Six studies based on Bishop Gore's book of the same title: 1*s.* 6*d.*)
16. *Study Outlines on Industrial History.* 6*d.* (National Adult School Union.)
(For six discussions.)
17. *Service for the Kingdom.* 6*d.*
(For country parishes. Six studies.)
18. *Service in the Kingdom of God.* 2*d.* (S.P.C.K.)
(Ten weeks: slight.)
19. *The Housing Problem.* 2*d.*
(For six elementary talks on finding and making a home.)

4. THE CHRISTIAN TREATMENT OF DIFFICULT SUBJECTS

(*a*) RESTRICTION OF OUTPUT

1. This is an example of the kind of subject upon which it is impossible to be silent, but dangerous to speak dogmatically or without careful investigation of all the facts.

2. In pronouncing judgment upon the practice, two criteria must be used:

(*a*) The motive for restriction, and
(*b*) The economic effects of restriction.

3. The same criteria must be applied to the restriction of output by a workman or combination of workmen, and by a firm or combination of firms.

4. When restriction is unavowed or clandestine it may safely be denounced as evil. When there is real justification for it, it can be defended openly; as *e. g.* when it is embodied in a Trade Union's working rules, or in an agreement between a number of firms producing a given commodity. Yet in such cases also careful examination of the plea is necessary.

5. The common plea of justification is that the price offered for the goods (or the wage offered for the labour) is so low as to indicate that the demand is not a healthy one, and that therefore the supply must be restricted till a fairer exchange can be effected. This plea must in no case be dismissed without examination. "The labourer is worthy of his hire." Jevons has said that "the real conflict (in industry) is between producer and consumer," and where this is the case the Christian Church must stand above the conflict and endeavour to find a way of applying the principle of the just price.

6. Farmers sometimes convert arable land into pasture because of the low price of imported wheat with which they have to compete. May they not be justified in claiming that they are not "restricting" their output, but varying it to meet the demand as ascertained by the prices offered?

7. Tea planters and rubber planters have recently pursued a policy of organised restriction of output, on the ground that the prices ruling did not allow such a profit as would enable them to continue in business. Is not this precisely analogous to the restriction of output by a workman in order "to make the job last," and so prevent or defer a period of unemployment? In either case neither the motive nor the ultimate economic effects (supposing the fears expressed to be well grounded) can be unhesitatingly judged as evil. Yet the practice is a definite challenge to the Christian conception of industry.

8. A good deal of intermittent restriction of output is only semi-conscious, and is due to physical strain, malnutrition, and maybe also to a rankling sense of injustice. In such cases the deeper issues must be dealt with. In so far as it is conscious, this kind of restriction is evil, because detrimental to the character of the producer as well as to the economic interest of the community. The manly thing to do in such circumstances is to refuse the work. Would the Christian conscience approve that course? And would it support the protestant as genuinely unemployed?

9. Organised restriction of output, on the other hand, generally involves some actual sacrifice on the part of the strong for the protection of the weak. Some firms could survive a series of bad markets, and perhaps even establish a monopoly on the ruin of their competitors, by refusing to aid in the artificial stiffening of prices. A very skilful workman could make a good living at rates of pay that would drive less skilful men out of the craft, or starve their families. In both cases the organised restriction is evidence of a consciousness of common interests transcending the immediate personal interest. The more capable restricts his output because he loves his neighbour as himself—at least within the limits of his own trade. The economic effect may be bad for the consumer or for industry as a whole; but the motive is highly respectable.

10. The fact remains that the restriction of output can only be socially justifiable if the product is undesirable. That is to say, that *prima facie* it is a fundamentally immoral practice; and our examination of its features discloses the paradox that immorality in industry may be justified. The conclusion is that as industry and trade are conducted to-day, administrators and workmen alike are frequently confronted with a choice of evils. The good they would do they cannot. There are conflicting interests which cannot be reconciled without far more conscious

co-operation and collective effort for the reorganisation of business methods and a more Christian conception of the purposes of industry.

11. Restriction of output is a negation of private enterprise and competitive marketing; but is it only a negation? Does it not raise the question whether these can possibly be the permanent bases of industry?

If they are, what can we do to eliminate the defects that lead to restriction of output?

If they are not, how can we shift industry on to firmer bases without destroying it in the process?

12. The Church must help to answer these questions, for character and material welfare alike are at stake. The one thing it cannot do is to rest content with the present unsatisfactory situation. The denunciation of others is easy, and sometimes popular; constructive thought is difficult, and sometimes unpopular: and the output of either is too often conditioned by the price.

FRED HUGHES.

(*b*) ON WEALTH

The service of Mammon may be called the besetting sin of the age. It has become so because, while the Industrial Revolution and its consequences vastly increased the power of creating wealth, there was not, and has not been since, sufficient Christian spirit and principle to resist the increased temptation to acquisitiveness, or to produce an effective determination that the new wealth should be adequately shared by the classes most in need of it. Instead of Christian principles, the prevailing doctrine in economics was in effect that "all things work together for good to those that love—themselves." The falsity of that teaching and its baneful results are now patent.

May we not say that under Providence we have, for over a hundred years, been exposed to the special temptations of Mammon in order that the sin of Mammon-worship, always present in the human soul, being brought out into the open and its full evil exposed, should be realised, combated and overcome by the moral forces of Christianity?

It is important to go direct to the moral root of the whole matter, and to show the individual Christian the plain meaning for him of

Christ's saying that "Ye cannot serve God and Mammon." The subject falls naturally into three sections: (1) The undue desire to acquire wealth; (2) unchristian methods of acquiring wealth; (3) the unchristian use of wealth. In regard to (1) we need preaching which will boldly and frankly confront the general idea that a man's first business in life is to make money, with the great sayings of Christ in regard to the danger of riches and the blessedness of detachment from them. The subject of (2) is sure to be sufficiently discussed. In regard to (3), the right use of money, there is equally urgent need of a bold proclamation of two points in particular, viz.:

(a) *The true principle of stewardship.*

This, of course, does not mean the illegitimate use of "the power of the purse." Neither does it mean the Jewish principle of the tithe: nowadays the principle of giving a tenth to God at once lays too heavy a burden upon the very poor, and makes an absurdly inadequate demand from the rich. The true principle surely is that all we have is God's, and is to be used in His service: merely to condemn "extravagant expenditure" is not by itself either an inspiring or a sufficient expression of this principle.

(b) *The Christian extension of the family bond:* "Behold my mother and my brethren." The claims upon a man's wealth of his immediate family or household have been unduly exalted above the claims of his "neighbours" (as defined by the parable of the Good Samaritan). The case is analogous to the way in which the claims of one's country have been unduly exalted above the claims of the world at large. We may *call* the Church the "family of God" and our fellow-Christians our "brethren," but it remains to a very large degree a matter of words. There is need of searching reconsideration of the relative claims upon us of our family circle and our needy brothers and sisters beyond it. Why should a rise in income be followed as a matter of course by a rise in the household's standard of living? It does so partly because *social status* depends so much on the "standard of living"—which, again, shows how deep the worship of Mammon has gone.

J. P. Malleson.

5. PASTORAL DIRECTION IN THE SOCIETY OF FRIENDS

(By a Member of the Society.)

The Society of Friends has always held that the direction and care of the Church is the concern of *all* its members. There was nothing systematic in the formation of the Society. It grew up 250 years ago in the conviction that Christianity is a life and not a system. It was an association of persons who were earnestly seeking knowledge of Divine truth and meeting frequently for mutual help and counsel. They held very strongly that " Christianity has ever been a powerful, active and beneficent principle," and that those who truly receive it can no more live unto themselves.

This is seen clearly in the conduct of early Friends. As soon as a few were connected in the new bond of religious fellowship they felt it laid upon them " to admonish, encourage and, in spiritual as well as temporal matters, to watch over and help one another in love." This responsibility was shared by all the members, as indeed it is still, for although, as the membership of the Society increased, Elders and Overseers have been appointed, such appointments are made by the local meetings to whom they report and the appointments are revised periodically. Joshua Rowntree, in his Swarthmore Lecture in 1913 on " The Place of Social Service in the Society of Friends," says : " To the early Friends all life, religious and civil, domestic and ecclesiastical, was, as our newest philosophies would have it to be, one life. There were no lines of demarcation. Indeed much of that which we now seek to bring into relief they passed over without observation as a matter of course. To them social service followed automatically on spiritual awakening as warmth follows from fire."

The Society of Friends has thus approved and made use of official pronouncement, advices to its individual members, and oversight to maintain a Christian standard of conduct among its members ; and has exercised discipline against those who offended against the Christian standard. The following paragraphs will bring out some points in its methods of doing so and the principles guiding these methods.

(1) Discipline is not merely punitive or excluding, its first

object must always be reclaiming and restoring. The duties of Overseers is plainly stated in the Book of Discipline of the Society of Friends of Church Government to be, " to bind up that which is broken, to bring home the wanderers. . . . Though it is one part of their service to deal with those who go astray, it is only a small part, and if the Overseers' other duties are faithfully and well carried out there will be less of this painful duty involved."

A Minute of 1761 recommending disownment of any Friend who should be found to be concerned in the slave trade is worded : " This meeting having reason to apprehend that divers under our name are concerned in the unchristian traffic in negroes, doth recommend it earnestly to the care of Friends everywhere to discourage as much as in them lies a practice so repugnant to our Christian profession and to disown them if they desist not."

(2) " Yearly Meeting " is the centre of official pronouncements, and at Yearly Meeting any member of the Society is cligible to attend and take part. Anything coming from Yearly Meeting has the weight of advice from the Society as a whole to the whole of its members. Selected Minutes are sent down each year for special consideration by subordinate meetings. Anything of special lasting value is selected in a more permanent form in the Book of Discipline, which is revised from time to time. Much of this is summarised in the " Advices " which are addressed by Yearly Meeting to all Friends, and the subjects are kept before the minds of members in a stimulating way by the " Queries " which are read at regular intervals in the Meetings, challenging the consciences of those present on a dozen or more points, of which four or five touch social questions. Special pronouncements are also frequently sent out by the " Meeting for Sufferings," which is the Executive body of Yearly Meeting, so called since the days of persecution, when its main business was " sufferings."

Of course it needs to be remembered that in giving advice to its members a Church must risk mistakes, and also that the counsel for one time and circumstance may not be suitable for a new time and generation. Advice, therefore, must be subjected to revision from time to time, as the Society has fully recognised. For instance, the Quaker practice of disownment for marrying a non-member has been completely dropped—and their advice to avoid balls and playhouses, " the burden and grief of the sober part of other Societies as well as of our own," has been altered to the advice when entering amusement to consider first whether it involves

annoyance or danger to others, or cruelty to animals, or if it is bound up with inevitable accompaniments which bring oneself or others into temptation, or whether it interferes with growth in grace, or service to God.

(3) The Society of Friends makes no distinction, "clerical or lay," and although it has set apart Elders and Overseers, to exercise pastoral and other spiritual oversight, it specially commends this also to *all* its members, recommending "that the concerned faithful Friends of every quarter may give advice and admonition in the wisdom of God as they see occasion" (1725, Book of Discipline), "that all Friends watch over one another for good" (1808).

(4) Frequent Christian discussion is almost the very centre of the method of conducting the business of the Society of Friends, but it is not just debate. It should perhaps more rightly be called deliberation rather than discussion. "The business meetings," as Joshua Rowntree says, "were designed to give effect to the all-prevailing thought of the oneness of life under the presidency of Divine Guidance."

There is a clerk of the meeting, but no voting, and minutes are made in accord with the acknowledged sense of the meeting.

The theory is that by meeting to consider any subject in the atmosphere of prayer, by deliberating quietly, by waiting and helping one another, not in the spirit of argument, but in the desire to discover truth, the meeting will finally arrive at the will of God in any matter. If baffled, the meeting not infrequently resorts to a time of silence and prayer, and many can testify to the benefit of conducting business along these lines.

(5) In its discipline the Society has never confined itself only to questions like temperance, social purity and gambling, but has felt that all social questions were a matter for religious concern. Thus we find a Minute of 1688 urging Friends to simplicity of life, and frequent Minutes on the same subject all through the history of the Society. In the words of a Minute of 1911:

> "the testimony respecting simplicity is wrongly understood if it is interpreted as mere self-discipline or self-mortification —it is the outcome of the necessity of subordinating everything to principle."

The duties of employers and workers have been often dealt with, and as early as 1822 a Bureau for finding employment was

set up under a committee of London and Middlesex Quarterly Meeting, reporting to Yearly Meeting, and with its expenses paid out of Yearly Meeting fund. Also in 1843 a Friends' Relief Committee was appointed to help to meet the distress at that time due to unemployment. In 1702 " complaint is made that linen and woollen goods were made slightly and so of little service to the wearer," and a concern came upon the meeting lest in this way any Friend should bring dishonour upon Truth. Therefore Monthly Meetings were instructed to deal with manufacturers, and if refractory they were to forfeit the privilege of attending their Meetings. They are often cautioned against bargaining. " Use but few words in your trading and keep in the light that is equal; let that be your rule and not the price of the market, that so ye may reach the equal principle one in another and then stand to your word; then true worship, true weight, true measure shall be set up " (1659).

Privateering, Oaths, the Slave Trade, Treatment of other Races, Peace, Education, Penal Reform, Capital Punishment, have all been dealt with. So also have Civic Responsibility, Business and Sources of Income; and although until a few years ago this was rather from the view-point of stewardship of wealth, this has altered considerably, and later pronouncements are based on the value of service.

(6) In 1915 the thought came with great concern before the whole Society of Friends that their testimony had lost effect because of their acquiescence in present social conditions. It therefore set up a new committee, the " War and Social Order Committee," which since then has been engaged in bringing social problems before the Society and endeavouring to get corporate pronouncements upon them, in the view that the Church as a whole should feel responsibility for helping to create the public opinion which could bring into being a new social Order based on service and goodwill. In 1918 the Society accepted officially at Yearly Meeting Eight Foundations of a True Social Order submitted by the Committee, and encouraged the continuance of the work of investigation. While the view of the Committee as regards proposals for reconstruction must not be regarded as the official view of the Society, the feeling of dissatisfaction with the existing order is certainly growing. A minute of Yearly Meeting 1919 reads: " There is need of study, openness of mind and willingness to face facts, freedom from preconception and prejudice, readiness to

sacrifice, resolute determination to find a remedy for a system which we regard as inequitable and inconsistent with the Christian idea." It continues, that "life should be based on service, not domination, and upon a recognition of the fact that the interests of one, whether individual or class, are the interests of all." The report was then referred to the subordinate meetings. The Committee is now attempting further investigations in connection with Land, Industry, and Finance, and Unemployment, emphasising that the Church should feel responsibility to work for the reorganising of the whole social order on Christian lines.

(7) The Society also believes that the Church as a whole should encourage social experiments. In 1920 Yearly Meeting minuted: "We encourage Friends to join in experiments of various kinds which are reaching out towards a better way and to work for the time when service in free co-operation shall be the compelling motive of industry"; and in 1921: "We welcome the experiments that are being made in the Building Trade and elsewhere with the object of developing and testing the immediate possibilities of industrial self-government"; and an official Conference was arranged at which the proposals of the War and Social Order Committee might be fully discussed.

Voluntary service has always been commended to individual members; a Minute of 1911 says: "We believe that no Government organisation, however well planned, can dispense with the humanising influence of voluntary personal service."

(8) The Society of Friends has only moulded political opinion guardedly, not wishing to bolster up political parties, but it has intervened in cases where it felt that a Christian principle was at stake—as, for instance, in the cases of opium and slavery—and more lately a letter was sent to the Prime Minister in connection with the coal strike, and a letter to 500 members of the House of Commons and many members of the House of Lords in reference to Ireland. The "Meeting for Sufferings" is at the present time much exercised with the problem of unemployment, and has urged upon the Government the need for public enquiry into the root causes of this great social evil, and the urgency of measures for its immediate relief.

It is felt right for any regular "Meeting for Sufferings" to exercise its influence whenever any Christian principle is endangered, and any individual member of the Society can place a concern before this Meeting.

6. A BUSINESS MEN'S CIRCLE

In a small south-country town, the Congregational minister co-operated with the rector of the parish to convene a group of "directors" of businesses, or men in similar positions of authority, some Anglican and some Free Church. The "directors" were invited to come together on the basis of being Christian men, members of Churches, who wished to make their business labours a part of their service of God.

The members met in each other's houses, five "directors" being the first lay members, and the rector and the minister made the number up to seven. A short time at the beginning of every meeting was spent in prayer, silent and vocal. Smoking was encouraged. Coffee and cakes were served. After the first meeting it was the rule for someone to come prepared to open the discussion on a definite subject; *e. g.* "Staff Welfare"; "What do ye more than others?" "Christ's Attitude towards Social Questions." Presently it was agreed to invite some Trade Unionists to join the group, and at the fifth meeting two Labour men were present, a railway clerk and a postman, both leaders in local trade unionism, the former a regular attendant at the Congregational Church, and the latter Church of England. This made up the complement to nine.

Later subjects were "Business and Industry in Relation to the Community" (by a Trade Unionist); "Objections to Trades Unions," and "Co-partnership as Sound Business Organisation" (by a Director); "The Collectivist View of Business Organisation" (by a Trade Unionist); "First Steps towards Nationalisation" (by a Trade Unionist); "Competition as a Motive," and "Profit-sharing and Pensions" (by a Director); "The National Movement towards a Christian Order of Commerce and Industry"; "Competition to be subordinated to Service of the Community" (by a Director).

Each party came to like the other more and to respect both the ability, the moderation, and the conscientiousness of the other's views; whilst the laymen were impressed to find that the ministers were well acquainted with economic questions and were sympathetic with both parties. At the last meeting one member said of the group, "It has brought me into a new world," and two or three of the directors agreed to put before their fellow-directors certain suggestions which had arisen from the meetings.

7. DISCUSSION IN CHURCH SERVICE

Extracts from a contribution from a Church in Gravesend showing the possible gains and losses of this method

"On Sunday mornings our service takes the form of an Adult School of thirty members. We always have a lecture, accompanied rather than followed by discussion; the subject will be biblical, historical, social or economic, and from a Christian point of view. The Sunday evening service is also followed by discussion.

"Our method of approach faces each question honestly, prepared to stand by the solution arrived at. We feel that this is what the Church should be urged to do. Agreement on conclusions is not half so important as a *really honest* attempt to reach them.

"Discussion seldom became futile or mere debating. Frequent week-evening conferences are held to thrash out difficult problems, and we feel that, tackling controversial questions as we do, it is only fair that the parson should not hold a privileged position. It is astonishing how easily a minister is misunderstood and what queer points individuals stick at. Until we begin question and discussion, it is impossible to adapt the message to the mind of the hearer.

"On the other hand, discussion does not automatically lead to agreement: if a fundamental difference is there, *honest* discussion only brings it out; it accentuates real differences, but it is the only way these differences will be got over. While sometimes people will be won over eventually, often irreconcilable hostility is the end, and this must be faced as inevitable in certain cases.

"We feel that we may often have over-stated things and been one-sided; but *we have been honest*, and in consequence there is an atmosphere of absolute sincerity about our Church, an open-air feeling, and a sense of expectancy and alertness. One college professor said, after preaching here, 'I never felt the liberty of prophesying as I did among your people.'

"This is, of course, only one side of our work. It is important to add that the devotional, educational and cultural activities of the Church, which do not directly touch the social question, are very fully developed and occupy a large place in our programme."

8. SUGGESTED SYLLABUS FOR AN ELEMENTARY SOCIAL SCIENCE COURSE IN THEOLOGICAL COLLEGES

The purpose of this course is to supply a quite elementary training in social science. A great many theological colleges would in all probability be unable to use it in its entirety; if a selection were made, some colleges might prefer to deal fairly fully with a part of it, giving slight indications of the remaining matter and the treatment it requires; whilst others might prefer to cover the whole ground, though necessarily in the barest outline.

It is presupposed that in the courses on Theology, Church History, and Christian Ethics, the bearing of what is taught on contemporary and past social questions shall have been indicated and to some extent illustrated.

I. *Introductory Lectures.*

1. The Elements of a Christian Sociology. Scope of the subject: Relations of Religion and Social Science, the Christian Doctrines bearing upon Sociology.
   (Text-book: H. A. Mess, *Studies in the Christian Gospel for Society;* S.C.M., 6*s*. Cf., also, C. A. Ellwood, *Christianity and Social Science;* Macmillan, 1924.)
2. The History of Christian Social Thought and Practice.
   (Text-book: C.O.P.E.C., Historical Survey, *Historical Illustrations of the Social Effects of Christianity*.)
   Both these lectures might be to some extent recapitulatory of matter given in other courses and serve as liaison lectures.

II. *Some Contemporary Social Questions and Attempted Solutions.*

(Text-book: Will Reason, *Christianity and Social Renewal;* S.C.M., 2*s*.) This book was prepared as an expansion and explanation of a manifesto drawn up by the Interdenominational Conference of Social Service Unions of the Christian Churches, the text of which is reprinted at the end.)

APPENDIX

III. *Economics.*

1. The Scope of Economics. The Relation of Wealth to Welfare. Economics and Ethics.
2. The Factors in Production.
3. The Factors in Distribution.
4. Consumption: Luxury, Taxation, Saving.
5. The Bases of Modern Economic Life: Property, Economic Freedom, State Regulation.

(Text-book: Henry Clay, *Economics for the General Reader.* This book combines lucidity of economic exposition with a constant interest in questions of ultimate human welfare. See also Alfred Marshall, *The Elements of Economics*; Macmillan, 7*s.* 6*d.*)

IV. *Industrial History.*

1. The Beginnings of the Agricultural System and the Early Growth of Towns.
2. The Beginnings of Individualism and Capitalism.
3. The Industrial Revolution.
4. Growth of International Trade. State regulation of Industry.

(Text-books: H. O. Meredith, *Economic History of England*, or Cunningham and McArthur, *Outlines of English Industrial History;* both standard elementary text-books.)

V. *Modern Industrial Policies.*

1. The case for and against Competitive Capitalism.
2. Utopian Socialism. Marxian Socialism.
3. Revisionist Socialism. Guild Socialism: Theories and Experiments.
4. Trade Unionism and the Co-operative Movement.
5. Reform Movements: Co-partnership, Profit-sharing, Welfare Work, etc.

(Text-book: Victor Gollancz, *Industrial Ideals;* Oxford Univ. Press, 2*s.* 6*d.* For the tutor, S. Zimand, *Modern Social Movements;* H. W. Wilson & Co., New York.)

VI. *International Relations.*

1. Nationality: its Nature, Duties and Rights.
2. International Co-operation.
3. Causes of Rivalry and War.

4. Relations to Backward Races.
5. The Establishment of Justice and Peace. League of Nations and other methods.
   (Text-books: G. H. Perris, *A Short History of War and Peace;* Home Univ. Library. Bolton Waller, *Towards the Brotherhood of Nations;* S.C.M.)

VII. *Conclusion: Final Review of Social Relationships in the Light of the Ideal of the Kingdom of God.*

The Possibilities for this World. The Idea of Progress. The Missionary Enterprise. Temporal Interests in relation to Eternal Life.

(This is intended as a lecture summing up the series, and putting the ideals of social reform in their proper perspective in the full context of Christian faith and life.)

9. COMMUNITY BUDGETS IN AMERICA

1. *General plan.*—The method of financing voluntary social work by means of a "Community Fund" has been evolved in America, where its use is steadily extending. There is every indication that the plan may come to be very generally adopted.

Stated in its most general terms, the scheme consists of an arrangement by which all voluntary agencies in a town agree that instead of issuing separate appeals they will co-operate in making one Community appeal for the total sum which they will together require during the year.

The sum asked for in the Community appeal is arrived at by adding together the totals of all the agencies' budgets, and the community is told that if this sum is given there will be no further appeals during the year.

2. *Usual procedure.*

(*a*) A Council of Social Service (by whatever name it is known) is now to be found in most of the large American towns. This Council usually appoints the Committee responsible for the Community appeal, but the leading business men not prominently associated with any particular social service agency are brought in to form an important section of the Committee.

(*b*) The Committee having been formed, all voluntary agencies submit their programme for the coming year's work, with a budget of the proposed expenditure. These programmes and budgets are carefully reviewed; and it is claimed that during this process much valuable work is done in securing the co-ordination of plans, the clearer definition of functions, and greater economy and efficiency in methods. Advocates of the scheme attach very great importance to this part of the work.

(*c*) When programmes and budgets have been agreed, a campaign handbook is published giving details of the work of each agency and of its cost. A carefully organised appeal campaign is arranged, covering usually a week or ten days, during which every

method known to American ingenuity is employed to bring home to each member of the community—

(i) The needs of the community.
(ii) The manner in which voluntary agencies are meeting those needs.
(iii) The responsibility of each citizen to provide his share of the cost.

In some cases an attempt is made to suggest a means of self-assessment: citizens may be told that if they give, say, 20 cents from every 100 dollars of earnings or income, they can then rest assured that they are bearing their full share. Sums promised may be paid in instalments when preferred, or in one sum at any time during the year; they may also be earmarked for any particular agency.

(*d*) At the end of the campaign the total sum given or promised is notified to the agencies on whose behalf the appeal has been made. If the whole sum asked for is obtained, they are told that the sum budgeted for will be paid to them (usually in quarterly instalments); if less than the whole is obtained, they are told the amount by which the total of their budget will be reduced.

3. *Results.*—It is still too early to pass any final judgment on the soundness of this method of financing voluntary social work, and opinion is sharply divided in America.

Advocates claim that—

(i) More money is obtained from more givers, thus assuring more adequate support of the social work of the community.
(ii) Resulting economies of financial administration save money and increase the efficiency of social activities.
(iii) The time, thought and energy of the executives and lay managers are released from the all-year-round struggle for financial subsistence, and they become able to concentrate their energies on the task of serving those in need.
(iv) Co-operation of social agencies is placed on a practicable basis and, hence, encouraged and improved.
(v) Better standards of work can be worked out and insisted upon.
(vi) Duplication and waste are diminished and unnecessary services are eliminated.

(vii) An accurate knowledge and estimate of the community's social needs, and a means of meeting these needs in their logical order, become possible.

(viii) A community spirit is created which aids in the development and realisation of a consistent and comprehensive plan for the social work of the city.

Adverse critics allege—

(i) That the method will inevitably be subject to the "law of diminishing returns."

(ii) That the Committee of the Community Fund tends to gain control over social work.

(iii) That undesignated giving and immunity from specific appeals tends to weaken the personal interest of givers and their participation in social work.

(iv) That agencies which could not survive if obliged to appeal on the merit of their work are perpetuated.

The financial results in three towns are indicated in the following statement:—

(i) *Year preceding organisation.*	*Cleveland.*	*Louisville.*	*Rochester.*
(a) Number of givers	10,000	3,400	5,000
(b) Amount given	$800,000	$135,000	$333,000
(ii) *Campaign in* 1922.			
(a) Number of givers	161,440	33,858	76,029
(b) Amount given	$3,818,853	$336,447	$1,256,469
(c) Amount asked for	$3,763,545	$355,000	$1,257,081

4. *Conclusion.*—In this short statement it has only been possible to sketch very baldly the general outline of the Community Fund plan. In many respects details vary materially as between one American town and another, and, like every other human institution, its good or bad features depend largely on the personal factor.

For successful working the scheme requires a higher standard of intelligence and a more generous measure of co-operation in those directing service, and a more generally accepted sense of responsibility in the whole community. Badly worked the scheme might well kill the spirit of service; well worked it should lift the whole of voluntary work on to a higher plane.

10. THE CAMBRIDGE HOUSE BULLETINS

Since July 1921, occasional papers, written on industrial questions and bearing the above title, have been issued by the Cambridge University Settlement (Cambridge House). The Bulletins were started as a remedy for the confusion of ideas and the ignorance of which the general public was a victim during the coal stoppage of that year.

The research office at Cambridge House acts primarily as a press-cutting agency. A careful file is kept of all questions affecting industrial relations in the main industries. Extracts are made from Government publications, certain carefully selected daily newspapers, and the most important trade journals dealing with the industries in question. No attempt is made to procure "inside" information; the object of the Bulletins is to collect in a compact and simply expressed form the large amount of published information on industrial matters which is generally accessible, but obtainable only by those who know where to look for it and can afford the time needed to study it scientifically. Beyond the quotation of reputable opinions, when available, on all sides, no attempt is made to comment or to theorise on the information provided. The scheme is being conducted in the belief that ignorance as much as selfishness is responsible for our present distresses, and that the individual may very often be safely left to form his own opinion of right and wrong on the facts presented.

When matters of moment are under dispute a Bulletin is issued as soon as our advisers consider it necessary. A subscription of 7*s.* 6*d.* is asked. This entitles the subscriber to twenty Bulletins (postage included). Any donation beyond the subscription is welcomed for extending the circulation of the Bulletins and putting the scheme on a permanent financial basis.

The chief purpose of the Bulletins is to warn the public as much in advance as possible of disputes which are likely to occur some months ahead, in order that the public may be prepared and may know the main elements in the situation before it is too late to make its opinion felt. Thus the Bulletins are more than a contemporary commentary on isolated disputes; they form, in the case of each industry dealt with, recent economic history, and suggest the lines of future development.

(*The above is from a statement issued by the Cambridge University Settlement,* 131 *Camberwell Road,* S.E.5.)

11. SUGGESTED CO-OPERATION IN CHRISTIAN NEWSPAPERS

A correspondent writes:

Now that the need for unity is recognised, could we not—

(*a*) Admit to our respective publications occasional articles by Christians who were not members of our own particular denomination? Even if we published in the same issue a kindly criticism, this might do good; we should at least be finding common ground, on the one hand, and, on the other, be getting at our real differences, with a view not to emphasise them but to overcome them.

(*b*) Publish *more* news of one another's doings, and this with friendly, instead of hostile, comment: above all taking the utmost care to publish only facts?

Still better, could we not (*c*) bring out, either as a weekly or daily, a Christian newspaper, publishing articles by writers of different denominations; admitting controversy *provided* it were conducted in a charitable and sympathetic spirit, with a view rather to persuade than to refute, to diminish rather than to accentuate differences; printing news of all denominations and from all parts of the world with due respect to truth and again to Christian charity?

This would afford an excellent vehicle in which to give public witness on urgent matters of public interest: we could, for instance, publish simultaneously the judgment of the most diverse minds on the bearing of Christian principles on some topic of public interest. Is X, Y, Z (*e. g.* some strike or lock-out) compatible with Christian principles? By A, B, C, D, E, the latter being well-known public men in different denominations. It would be far more effective than public meetings, and far more ready to hand in case of urgent need. We should have a common voice, even though there might at times be a break in it. We might even print joint articles, signed, on Christian doctrine.

12. THE FEDERAL COUNCIL ORGANISATION OF THE UNITED STATES OF AMERICA

"The Federal Council of the Churches of Christ in America" consists of about 400 persons, officially appointed by the thirty constituent denominations who are represented upon this central body. These latter are chiefly Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, Lutheran and Moravian. The Council as a whole meets once in four years. The Executive Committee consists of about 100 members, also officially designated by the denominations, and meets annually. A smaller body, known as the Administrative Committee (including one representative from each of the denominations, together with the officers of the Council and its Commissions and a few other members), meets once a month.

The more specialised work of the Council in such fields as industrial relations, international relations, evangelism, etc., is carried on by special Commissions, each with its own chairman and executive secretary or secretaries. These Commissions have a large amount of freedom in determining their policies and programmes, subject to general oversight by the Administrative Committee month by month, the Executive Committee annually, and the Quadrennial Council. In those Commissions which are dealing with tasks for which denominational agencies already exist (*e. g.* the Commission on the Church and Social Service), the personnel is made up chiefly of the denominational secretaries.

The secretariat has been a gradual development, as also the various departments of work. At the outset, in 1900, there was only a single secretary. At the present time the Council employs fourteen salaried secretaries, three on the general staff, two promoting local and territorial co-operation, one as an intermediary between the Churches and the Government, three dealing with social service, one with evangelistic campaigns, one with race problems, two with international (political) questions, and one with European relief.

The Council has carried out a number of valuable pieces of research into social problems and disputes, and has published its results. Its research department also issues to subscribing students and public men a weekly service of information on current events and movements, and a fairly full analysis of important publications.

13. THE SOCIAL REFERENCES IN CHRISTIAN LITANIES AND PRAYERS

In most general collections, prayers for the coming of God's kingdom in the social life of the day are not plentiful; and many recent attempts to remedy this defect do but reveal how difficult it is to steer between expressions so general that they awaken no clear consciousness of the concrete social life of the present, and others too definitely coloured by partisan anticipations and desires for the course of social progress. In either case they do not evoke the spirit of prayer. We have tried to give below a selection of prayers which avoid both these mistakes. These may be found suggestive both to those who use written prayers and to those who do not.

Another way to surmount the difficulty is by the use of a Bidding Prayer. This Bidding Prayer, while having regard to the widest aspect of Christian life in the world, national and international, should call upon the Christian to pray for the relationships between men, their mutual responsibilities, the danger of gain at the expense of others, the duty of work and of contribution to social welfare, the sacramental implications of money as a visible interchange of service, and the solemn responsibility in particular of leadership.

Prayers for those engaged in Commerce and Industry

O Almighty God, enlighten all merchants and tradesmen with the gift of the Holy Spirit, that they may consider not what the world would sanction but what the law demands. Prosper with thy blessing all who are thus striving to regulate their dealings by the rule of truth and love; and if difficulties compass them in the world, quicken thou within them such a desire of laying up treasure in heaven as may cause them with an entire satisfaction to accept thy perfect will, teaching them so to use earthly things, that they may become partakers of the true riches which cannot fail; through Jesus Christ our Lord. Amen.

Sursum Corda.

O God, we pray thee for those who are pressed by the cares and beset by the temptations of business life. We acknowledge before thee our common guilt for the hardness and deceitfulness of industry and trade. May thy Spirit, which is ceaselessly pleading within us, prevail at last to bring our business life under Christ's law of service, so that all who share in the processes of factory and trade may consciously devote their strength to the common good; through Christ our Lord. Amen.

Industrial Christian Fellowship.

O Lord our God, who through thy Son Jesus Christ hast consecrated labour to the welfare of mankind, prosper, we pray thee, the industries of this land; bless all those who are engaged therein; shield them in their dangers and temptations, and grant that, receiving the due fruits of their labours, they may praise thee by living according to thy will; through the same Jesus Christ our Lord. Amen.

Acts of Devotion, S.P.C.K.

Have mercy, O Lord, upon all them that seek undue profits or unlawful gains. Turn thou the hearts of them that live by cunning rather than by labour. Teach us that we stand daily and wholly in need of one another. And give us grace by hand and mind to add our proper share to the common stock; through Jesus Christ our Lord. Amen.

Queen Elizabeth's Prayer Book.

O Blessed Saviour, who wast pleased thyself to be reckoned amongst the craftsmen, bless all those who labour with their hands, that their work may be done for thy honour, and rewarded with thy approval; through Jesus Christ our Lord. Amen.

Sursum Corda.

Prayers against Industrial or International Strife

We pray thee, O Lord, to hasten the coming of thy Kingdom and its righteousness; put an end to international and industrial strife; establish true fellowship among men; restore the apostolic order where no man shall regard aught of the things he possesseth as his own, but all things shall be common; through Jesus Christ our Lord. Amen.

Industrial Christian Fellowship.

O God, who hast taught us that we are members one of another; remove, we beseech thee, from among us all distrust and bitterness in industrial disputes; and grant that, seeking what is just and equal, and caring for the needs of others, we may live and work together in unity and love; through Jesus Christ our Lord. Amen.

Acts of Devotion.

A Prayer for Deliverance from our National Sins

From bitterness of spirit and weakening of faith; from lust of gain or jealousy of others,

Deliver us, we pray.

From spiteful envy of the successes or good things of other people; from continual complaining of personal injury or disappointment,

Deliver us, we pray.

From all wilful misleading of others, by word or by example

Deliver us, we pray.

From supporting any leaders who are narrow-minded or prejudiced; from helping any policy which is based on hate, or taking action which is oppressive,

Deliver us, we pray.

Industrial Christian Fellowship Litanies.

A Thanksgiving for the Social Life of the World

For the signs of Thy kingdom
In the religious and social aspirations of our time,
We thank thee, O Lord.
For the signs of Thy kingdom
In the teacher's knowledge,
In the scholar's reason,
In the scientist's research
We thank thee, O Lord.
For the signs of Thy kingdom
In the leader's judgment,
In the artist's beauty,
In the craftsman's skill,
We thank thee, O Lord.

For the signs of Thy kingdom
In the judge's discernment,
In the evangelist's zeal,
In the missionary's enterprise,
We thank thee, O Lord.

Industrial Christian Fellowship.

A Responsive Prayer for the Social Spirit

Reader : Jesus,
People : Jesus, by thy toil in the carpenter's shop.
Choir : Teach us the dignity of labour.
By thy power do all things well,
Teach us to take pleasure in good work.
By thy loyalty to true principles,
Help us to be just and honest in commercial dealings.
By thy care for the hungry and outcast.
Teach us to remove penury and distress.
By thy desire for thy disciples' friendship,
Help us to find a common fellowship in thee.
By thy power to heal the sick,
Give us power to bind up the broken-hearted.
By the completion of thy work on earth,
Teach us to do well the work thou hast set us to do.

Industrial Christian Fellowship.

Extracts from a Litany of Sympathy—for those in bondage to toil

Let us pray—

For toilers in dangerous trades and disagreeable occupations, upon whose industry and fidelity the whole comfort of society depends.

For the overstrained workers, whose continuous toil deadens their spiritual faculties, and leaves them no time or taste for things unseen and eternal.

For families without fathers, children left alone by working mothers, infants whose tender lives are stunted through neglect.

For those whose hold upon God has been relaxed, whose thought of God has become hard, who can see no possible outcome of good from the misery of their times,

Free Church Fellowship.

APPENDIX

A Bidding to pray for the realisation of Christ's Kingdom upon Earth

Let us pray—

That false ideas of God may everywhere depart, and men learn increasingly to know Him truly;

That seeing man to be created in the image of God, we may persevere in hopefulness that humanity may grow ever more and more into the Body of Christ;

That leaders in Church and Commonwealth may increasingly desire the coming of the Kingdom, and the cleansing of politics and industry from sordid aims;

That all who work for the Kingdom on earth may do so with a pure heart and a single eye to the Divine Will;

That losing sight of ourselves and losing hold of all unprofitable things, we and all Christians may grasp the implications of our Saviour's Gospel, and so present that Gospel to the world that He may be lifted up and all men drawn unto Him;

That the hungry may be fed, the homeless may find shelter, the unemployed be provided with work, and that poverty and oppression may be banished, for the honour of our Lord.

(*Used at a Meeting of the Church Socialist League.*)

A Prayer for those engaged in Social Service

O God of Love, we bless thee for all who give themselves to thee in service to their fellow-men. Grant unto them clear vision, true judgment, with great daring as they seek to right the wrong; and so endue them with cheerful love that they may minister to the suffering and forlorn, even as thou wouldst, O Jesu, Lover of Souls. Amen.

Acts of Devotion.

14. THE BRETHREN OF THE COMMON TABLE [1]

The Brotherhood is open to all, both men and women, of all denominations, who accept the belief that love as revealed in the life and death of Jesus Christ is the sole basis of society.

There is no other test or questioning as to the fitness of an applicant for the Brotherhood.

> (If any should join us from a sense of gain, let us accept them gladly in the knowledge that only by such acceptance can we lay claim to the title "Brethren," and in the faith that such a one can be redeemed by the manifestation of love and fellowship.)

All are open to choose their place of residence and mode of life provided such service expresses the aim of the Brotherhood.

The Brethren assemble together in Chapter and frankly make known to each other their needs and means, so that each may be in a position to supply, in the spirit of Christ, what the other lacks. As far as its resources permit, the Brotherhood sees that none of its members are wanting in the means of living suitable to their requirements.

Chapters for different districts remain mutually dependent, so that one Chapter, incapable of supplying the needs of its brethren, may apply to any other Chapter for help.

The statement in Chapter of each brother's needs and resources is alone obligatory on the Brethren. What each contributes is in the nature of a free gift. The aim of the Brethren is to extend their help to all who are in need and not merely to those within the Brotherhood.

The Order itself does not possess wealth in any form. The

[1] This account is taken almost verbatim from the published papers of the brotherhood. For further information write to the Clerk of the Foundation Chapter, Fr. Bernard Walke, St. Hilary, Marazion, Cornwall.

exchange of poverty and abundance between the Brethren takes place in Chapter after all have made known what they need and what they can share.

Since Christian fellowship is essentially sacramental, in that it expresses spiritual union in economic terms, the primary concern of a Chapter is for its members to attain to that sense of union with one another in which a sharing of material things is the natural expression of such a fellowship, and for this they must be willing to spend some days together.

And since few are able to maintain and express their real personality in the company of others, we have to be silent with one another, so that each in the deepened consciousness of his own personality may be able to enter more fully into the lives of others.

In all meetings of the Brotherhood the sharing of food is an essential part, because of its spiritual value as a sacrament which unites men to one another.

15. THE PLACE OF RECREATION IN CHURCH LIFE

"If games and music, literature and the drama, no less than Bible-classes and prayer-meetings, can be made into the ante-chambers of religion, the whole handling of leisure by some Churches should undergo a change. In the main, it seems, the Churches have divorced intellectual culture from æsthetic culture, valuing the former as 'spiritual' and deprecating the other as 'sensuous.' And while games and enjoyments have been encouraged in the Church's programme, they have been valued chiefly for their indirect importance—as harmless occupations for those who might otherwise be worse employed; or as a means of discharging surplus energies which might otherwise be hard to control; or even as baits to the unwilling, or coating for the religious pill. They have not been regarded as spiritual activities befitting the leisure of mankind in general, and youth in particular, and so capable of providing the medium for a progressive education in the things of the spirit.

"But if, as we think, the natural form of spiritual expression, for youth especially, is in a many-sided comradeship in play, it is the Church's business in some way or other to foster the comradeship of good play, regarding it as one of the most important points of contact with those not yet ready for all that it has to teach them. By psychological and spiritual necessity people make demands upon religion according to their experience of life, and since young people are in the main preoccupied with the light side of life, the demand they make upon religion is for enjoyment without alloy. Granted that the deepest things in religion only come home to the soul when it has tasted the bitter things in life, to demand such depth of the young is to ask them to be old before their time. Hence the one irreplaceable point of contact of the Church with youth is in the provision of facilities for the natural expression of their high spirits, their comradeship and their love of beauty.

"Whether the Church can use these means of spiritual education, and make them into real 'means of grace,' will depend upon its regarding these play activities as spiritual ends in themselves—however partial and incomplete—and not mere means to other spiritual ends from which they are distinct in essence."

From *Work, Play and the Gospel*, pp. 95, 96.

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